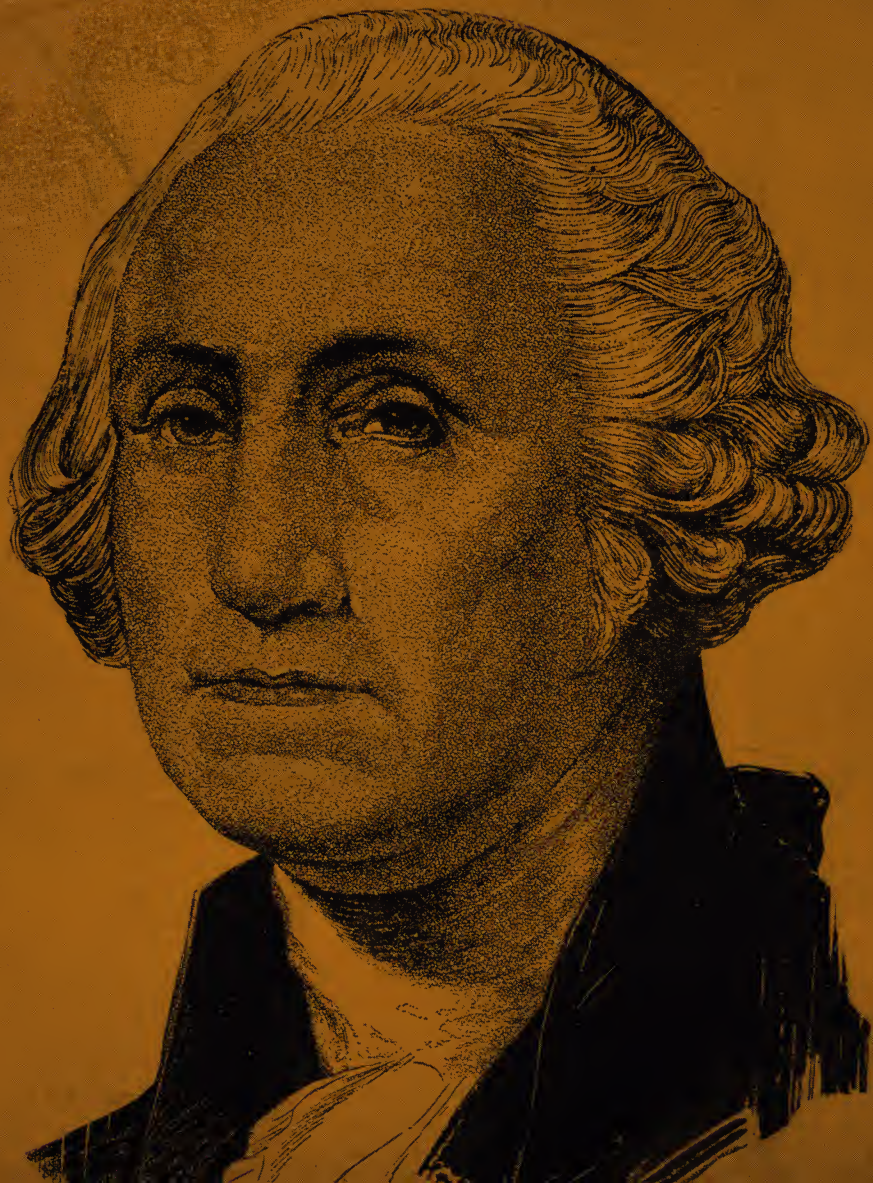


February
1952

the Instructor
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the Instructor

February 1952
Volume 87 Number 2

Official Organ of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints.
Devoted to the Study of What to Teach and How to Teach According to the Restored Gospel.



OUR COVER

This month we present a picture of the man we revere as the "Father of His Country." In such times as these it is refreshing and encouraging to reflect upon the qualities that made Washington one of the great men of all time. High among his qualities was a deep and abiding spirituality; another was integrity—a rare quality, nowadays. He was a man of honor who gathered about him honorable men.

We have much for which to be thankful to George Washington. For instance, he was largely responsible for the establishment of religious freedom, without which the Church could not have been organized. As we read the words of the prophets, particularly those in the Book of Mormon, concerning the Last Dispensation of Time, we understand better and can appreciate more the life and work of this great leader.

Photograph by Harold M. Lambert

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A STUDY OF GREATNESS IN WOMEN

EDITORIAL

By Milton Bennion

FLORENCE Nightingale (1820-1910) was born in Florence, Italy, the daughter of well-to-do upper class parents of independent means.

The mother manifested some interest in social work in behalf of the unfortunate, but the father was a British aristocrat who thought it would detract from his social standing to permit his daughter to engage in studies and activities in the realm of hospital and nursing service.

She, however, had an irrepressible urge to engage in these activities. She realized their social values and wanted to do her utmost to improve these forms of service.

Having become well informed and qualified by experience she applied to Sidney Herbert, the British Secretary of War, for appointment to serve in the Crimean War.

In 1854 she was sent with thirty-eight trained nurses to the British hospitals. There she supervised the care of 10,000 wounded soldiers.

One can hardly believe that a nation that boasted of its nineteenth century civilization could tolerate conditions that Miss Nightingale had to overcome in spite of the opposition of some politicians and military commanders.

Her success won for her a reputation at home as one of the greatest women of her generation. Her home people and the British government planned a great public reception for her, but she declined publicity, honors and memorials.

She continued to devote her life to the service of her fellowmen to the fullest extent that her greatly impaired health would permit.

MARIE Sklodowska Curie (1867-1934) was a native of Poland and in her time the world's most famous woman scientist. She was a genius in the fields of mathematics and physics.

At the University of Paris she became engaged in life-long research in the discovery and the uses of radium. By marriage and residence she became a citizen of France.

She visited America in 1921. American women, by popular subscription, raised \$200,000 to purchase a gram of radium to help her carry on her research.

In 1929 she made a second visit to America and was given a second gram of radium to be presented to the Radium Institute which had been established in her honor in Warsaw where she was born, grew to maturity and began her scientific studies.

All donations, awards, and earnings from her scientific work were used in furthering research. This she continued to very near the end of her life, notwithstanding the fact that her laboratory work greatly impaired her health and resulted in her premature death.

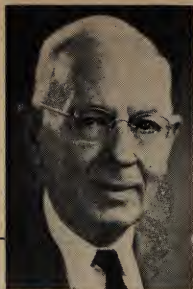
JANE Addams (1860-1935) was the founder and chief executive of Hull House, one of the most successful and famous institutions of its kind in the world. Her family had been well-to-do and she had financial resources at her command. With her superior intelligence and ambition she might have attained renown in any one of the professions open to women, but she chose to devote her life to service of the underprivileged children of Chicago.

In 1931 she was awarded the Nobel prize.

She was a great inspiration and helpful advisor to students of social work at the University of Chicago.

What made these women great?

What characteristics did they have in common?



ELIJAH THE PROPHET AND HIS MISSION—III.

By President Joseph Fielding Smith

The Everlasting Covenant

What is this new and everlasting covenant? In another section of the Doctrine and Covenants, we have that explained. I read from Section 66:

"Verily I say unto you, blessed are you for receiving mine everlasting covenant, referred to in a number of these revelations unto the children of men, that they might have life and be made partakers of the glories which are to be revealed in the last days, as it was written by the prophets and apostles in days of old."

And so, you see the everlasting covenant, the new and everlasting covenant, referred to in a number of these revelations before the Lord revealed marriage for eternity, has reference to the everlasting Gospel, with the essential power back of it, the Priesthood of God.

I will now read what I had in mind. The Lord, speaking of the new and everlasting covenant, describes it, tells us what it is, in Section 132 of the Doctrine and Covenants, I am going to read the seventh verse, because I will get my point better from this than from some other.

"And verily I say unto you, that the conditions of this law are these:—All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations, that are not made, and entered into, and sealed, by the Holy Spirit of promise, of him who is anointed, both as well for time and for all eternity, and that too most holy, by revelation and commandment through the medium of mine anointed, whom I have appointed on the earth to hold this power, (and I have appointed unto my servant Joseph to hold this power in the last days, and there is never but one on the earth at a time, on whom this

power and the keys of the Priesthood are conferred,) are of no efficacy, virtue or force, in and after the resurrection from the dead; for all contracts that are not made unto this end, have an end when men are dead."

Then all contracts and obligations that are so sealed by his authority are binding; and that is the new and

THE new and everlasting covenant . . . has reference to The everlasting Gospel with The essential power back of it, The Priesthood of God—

everlasting covenant—everything pertaining to the Gospel must be sealed, and the only one that has that sealing power is the one who stands at the head. Elijah was the last of the old prophets who held the fulness of the priesthood, the sealing power of the priesthood; and being the last of the prophets, it was his place to come in the dispensation of the meridian of time and confer those keys upon those who stood at the head in that dispensation; and you know from your reading that the Lord gave the keys of the Kingdom to Peter, James and John; and He gave to Peter, who stood at the head, the power to bind on earth and it should be bound in heaven and to loose on earth and it should be loosed in heaven—the same authority which Elijah had when he shut the heavens that it should not rain and by which he called down fire on different occasions. Joseph Smith was ordained under the hands of Peter, James and John, receiving the Melchizedek priesthood, and he went forth and built the Church in this dispensation. All that he did was valid, all those ordinances were valid, but in order that the binding

power should come which is recognized in the heavens, and by which we pass by the angels and the Gods to exaltation, the keys had to come from Elijah, who held that power upon the face of the earth, for the Lord had given it to him, and so he came to Joseph Smith and Oliver Cowdery on the third day of April, 1836 and bestowed upon them the keys of his priesthood.

This passage that I read in the beginning says this: "He shall plant in the hearts of the children the promises made to the fathers." The Prophet says that is not the correct translation—the word plant should be translated seal or bind. Now you get a glimpse of what is meant in that concluding paragraph, where it says that the whole earth would be smitten with a curse if Elijah did not first come. Why would it be smitten? Because there could be no sealing up against the day of destruction, no sealing of parents to each other, no sealing of children to parents, no contracts, bonds, obligations entered into that would be valid on the other side—because the clinching power was not there, and it was necessary that Elijah should come and bestow those things spoken of as all things in the Scriptures.

I want to read to you a little more. I want to explain to you the difference between the calling of Elias and the calling of Elijah. John the baptist was an Elias—and that is what the Lord meant when he said Elias had already come—but he was not an Elijah, and the mission of the two were very different.

An Elias is a forerunner, one who comes to prepare the way; and John came to prepare the way for the second advent of the Lord when He bestowed His keys and power and His priesthood, the Aaronic priest-

hood, upon the heads of Joseph Smith and Oliver Cowdery. That was his mission. Then after that there had to be a more complete manifestation of power and someone else had to come; so the Lord sent Peter, James and John and later Elijah with His keys to make all things valid that had been restored.

Before I treat this further, there is a thought that I must not lose. I have no right, there is no man upon the face of this earth who has the right to go forth and administer in any of the ordinances of this Gospel unless the President of the Church, who holds the keys, sanctions it. He has given us authority, he has put the sealing power in our priesthood, because he holds those keys; and if the President of the Church should say to us, "You shall not baptize in this state or in that state, or in this nation," any man that would go forth to baptize contrary to that command would be violating a command of God and going contrary to authority and power; and that which he did would not be sealed. O, I wish we could understand that. We would not have some going around as they have been doing in the past, claiming that they have authority to do certain things when they have no authority. They do not understand this thing. The man who holds the keys can bestow and he can withdraw; he can give the power, and he may take it again; and if he takes it, that ends our right to officiate. That has been done; it may be done again.

Mission of Elijah

Now to return. I want to refer to the mission of Elias and also of Elijah. These are the words of the Prophet:

"There is a difference between the spirit and office of Elias and Elijah. It is the spirit of Elias I wish first to speak of; and in order to come at the subject, I will bring some of the testimony from the Scripture and give my own.

"In the first place, suffice it to say, I went into the woods to inquire of the Lord, by prayer. His will concerning me, and I saw an angel, and he laid his hands upon my head, and ordained me to a Priest (i. e., to the office and calling of a Priest) after the order of Aaron, and to hold the keys of the Priesthood, which office was to preach repentance and baptism for the remission of sin, and also to baptize. But I was informed that this office did not extend to the

laying on of hands for the gift of the Holy Ghost; that that office was a greater work, and so to be given afterward; but that my ordination was a preparatory work, or a going before, which was the spirit of Elias; for the spirit of Elias was a going before to prepare the way for the greater, which was the case with John the Baptist."

I suppose that is all I need to read on that. There is a great deal more of it. All would be interesting, but that covers the point. Again the Prophet said:

"Now for Elijah. The spirit, power, and calling of Elijah is, that he have power to hold the keys of the revelation, ordinances, oracles, powers and endowments of the fullness of the Melchizedek priesthood of the kingdom of God on the earth."

That is Elijah's mission, to bestow this power. The mission of Elias comes before, and John came to prepare the way, in this dispensation just as he did before the days of Christ; and then it was necessary that the fuller light should come. For

AN Elias is a forerunner, one who comes to prepare the way.

that reason Elijah was reserved to come in the dispensation of the fullness of times and bestow all things or in other words the fulness of the power of the priesthood, or the sealing power.

Now, I ought to have finished this quotation before I interrupted myself.

"And to receive, obtain, and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those who are in heaven.

"Malachi says, 'I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse.'

"Now what I am after is the knowledge of God, and I take my own course to obtain it. What are we to understand by this in the last days?

"In the days of Noah, God destroyed the world by a flood, and he has promised to destroy it by fire in the last days; but before it should take place, Elijah should first come

and turn the hearts of the fathers to the children, etc.

Now comes the point. What is the office and work of Elijah? It is one of the greatest and most important subjects that God has revealed. He should send Elijah to seal the children to the fathers, and the fathers to the children.

"Now, was this merely confined to the living, to settle difficulties with families on earth? By no means. It was a far greater work. Elijah! What would you do if you were here? Would you confine your work to the living alone? No; I would refer you to the Scriptures, where the subject is manifest; that is, without us, they could not be made perfect, nor we without them; the fathers without the children, nor the children without the fathers."

And would he confine his work to the dead? No; because you people who are living require these sealing powers bestowed upon you. They are just as essential for you as they are for those who are dead; and don't get the idea that Elijah's mission was a mission confined to or for the dead. His mission was universal.

The Prophet Joseph continues:
(Continued next month)

AS YOU TRAVEL ALONG

As you travel along in your daily toil

Keep love in your heart—in your eyes a smile,

Give a word of cheer to those who are blue;

A warm handclasp will help some, too;

A wave of the hand, a cheery "Good Day"

To those you may meet, or pass by the way. . .

As you travel along.

Start in the day with a word of prayer,

As the birds trim their notes to the morning air.

Let your prayer be to God, like their songs to Heaven,

Thankful for life and the blessings given;

Thinking those thoughts that are right and good,

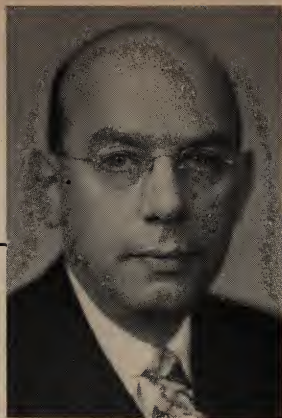
Doing those deeds that you feel you should . . .

As you travel along.

—John Willes,

From *Sunshine Magazine*

LEADERSHIP is imagination with its work clothes on.



WALLACE F. BENNETT
General Treasurer

WALLACE F. BENNETT this month begins his fourteenth year as general treasurer of the Deseret Sunday School Union. He is also well into his second year as United States Senator from Utah having been elected in 1950 by a 20,000 vote majority in his first race for political office.

On other fronts, too, Elder Bennett has many immediate interests. As a past president of the National Association of Manufacturers, he gives avid support to fostering domestic and foreign commerce, improving employer and employee relations, and protecting individual liberty and the rights of employer and employee.

Generously endowed with great executive skill, Elder Bennett also serves as president of the Bennett Glass and Paint Company, the Bennett Motor Company, and an officer or director of Cardon Jewelry Com-

KNOW YOUR GENERAL BOARD

By Harold Lundstrom

pany, Clayton Investment Company, Jordan Valley Investment Company, Zion's Savings Bank and Trust Company, Utah Oil Refining Company, and the Utah Home Fire Insurance Company.

He has been president of the Salt Lake City Rotary Club, and a member of the executive council of the Community Chest; of the Salt Lake Council, Boy Scouts of America; and of the Salt Lake City Library Board.

To his assignment as treasurer of the Deseret Sunday School Union, the position his father, John F. Bennett, held for many years, Elder Bennett has given unstintingly of his many talents. Prior to his appointment to the General Board in 1936, he had been a member of the superintendency of the Twentieth Ward Sunday School; later, he was superintendent of the Ensign Ward Sunday School. Both schools are in Ensign Stake. For many years, too, he was a member of the Young Men's MIA superintendency in Ensign Stake.

Music has long been a love and hobby of Elder Bennett, and for thirteen years he was director of the

L.D.S. Hospital Nurses Glee Club, and for ten years he was leader of the Twentieth Ward Choir. At one time he served on the music committee of the General Board.

Wallace Foster Bennett was born to John F. and Rosetta Wallace Bennett on November 13, 1893. He received his education at the public schools of Salt Lake City, L.D.S. High School, and the University of Utah where he was granted the degree, Bachelor of Arts, in 1919. He spent one summer school session in the Graduate School of Business Administration at Harvard University.

During the school year of 1919-20 he was principal of the San Luis Stake Academy. Previously he was commissioned as an officer in the army during World War I and stationed in Colorado.

Thirty years ago this coming September 6, Elder Bennett was married to Frances M. Grant, youngest daughter of the late Pres. Heber J. Grant. They are the parents of five children: Wallace G., Rosemary (Mrs. Robert Fletcher), David, Frances, and Robert Foster.

RICHARD E. FOLLAND, executive secretary of the Deseret Sunday School Union, has seen the membership of the Sunday Schools increase approximately 150,000 persons since he became the eleventh secretary of the 102-year-old Church auxiliary five years ago on January 1, 1947. During this time the Church has created 33 new stakes, from 158 to 191 (most of them he has officially visited), all of which explains, in small measure at least, why one can find Elder Folland at his office early and late, day in and day out, trying to keep up with the great increase of work.

But in large part, the answer to his always being on the job comes from his great love of Sunday School work and his avid penchant for Church service. And he has given years of it! Eleven years of it, for example, has been given in missionary service. When only 21, Elder Folland was called to South Africa. Because of war conditions, he could not cross the Atlantic and went by way of the Pacific, laboring six months in Australia before securing passage to South Africa. This mission was from 1915 to 1919.

Seven years of executive and spiritual leadership were given to the

Church on a second mission when he served as *President* Folland of the South African Mission from March, 1938, to November, 1944, in response to a call from the First Presidency. Part of this time, the mission was virtually without full-time missionaries from the United States.

In Salt Lake City where he was born and reared, Elder Folland has given years of service in Sunday School and MIA work. He was a member of the superintendency of the Whittier Ward Sunday School in Wells Stake and later a member of the Wells Stake Sunday School superintendency. Both in Salt Lake City

and in New York where he lived for several years he has taught Sunday School classes almost continuously.

At the time of his being named to the General Board in February, 1946, Elder Folland was serving as superintendent of the Ensign Stake Young Men's MIA. An ordained High Priest, he is an active member of the Ensign Stake High Priests Quorum.

Elder Folland was the seventh son in a family of twelve children born to Eli A. Folland and Rachel A. Lewis. He received his education in the Salt Lake City schools and was graduated from the old Salt Lake High School.

Most of his life, Elder Folland has been engaged either in secretarial or sales work. Before and after his first mission, he worked for the Salt Lake Electric and the Sullivan Machinery Companies. In New York he was the agent for the Howells Cine Equip-

ment Company. Returning to Salt Lake City, he served about twelve years as executive secretary of the Electric League of Utah. Part of this time he also served on a part-time basis as membership secretary of the Salt Lake Chamber of Commerce. Since his second mission, he served first as statistician for the Society for Economic Development, a national organization, and at the time of his appointment as executive secretary of the Sunday School, Elder Folland was serving as personnel director at the Salt Lake City L.D.S. Hospital.

In 1921 he was married in the Salt Lake Temple to Josephine Howells. They are the parents of three daughters, JoAnn (Mrs. John R. Parrish), Bonnie Jean (Mrs. D. Eugene Moore), and Eleanor. They are the proud grandparents, too, of seven grandchildren.



RICHARD E. FOLLAND
Executive Secretary

Slaves or Free Men?

By Superintendent George R. Hill

EVERY boy looks forward to the time he may become a Boy Scout. Boy Scouts have a program which intrigues him. They have a code which every Scout tries to live up to—the Boy Scout oath:

"On my honor I will do my best:

1. To do my duty to God and my country and to obey the Scout Law.
2. To help other people at all times.

3. To keep myself physically strong, mentally awake and morally straight."

A Scout looks upon this code as a set of training rules by which he may achieve success. He does not need to be told by his coach that tobacco, liquor and other drugs have no place in his training program. They simply do not square with keeping physically strong and mentally awake. He regards them as substance which would enslave him.

Desire as he may to keep physically and mentally fit, there is a vast amount of pressure in America today to entice the boy from his coveted objective. Marihuana, that vicious brain destroyer, is covertly peddled by ghoulish fiends to thrill-seeking, uninformed youth. Little does he dream that there is "murder in every marihuana."

In divers ways it is suggested that fraternity parties and other social functions are passe without a friendly cocktail.

Cigarette manufacturers vie with each other in furnishing free cigarettes for college "smokers." They employ ingenious ways of kindling "the desire" through full-page highly-colored advertisements in leading magazines, and through the finest of radio programs in which matinee idols perform. What chance has credulous youth against such sales pressure.

He is *not* told, "If you form the smoking habit you are binding yourself with loathsome chains, so strong that not one man in twenty ever breaks them."

No boy would, by choice, become a drunkard. Nor would he choose to be a marihuana fiend. Knowingly, he would not become a slave to the habit-forming drug, nicotine.

In a survey, high school boys were given questionnaires which were filled out and returned, unsigned, asking whether or not the boy were a smoker, and if so, when he began. The majority of the "smokers" had smoked before ten years of age, and several had smoked as early as six.

A father, sitting in an easy chair before the fire, was relaxing with his evening paper and a cigarette. "Dad," called his little son, "will you light this for me?" and he held up the butt of a half-smoked cigarette. The horrified father took the cigarette, threw it into the fire and answered, "No," of course not, Johnny. "Daddy," the boy persisted, "when may I smoke?" The puzzled father paused before he spoke. Throwing his own cigarette into the fire he answered,

"The next time you see me smoke, son." It was a battle royal for the next few months, but that dad finally won.

H. E. Luccock tells the story of a father in Buffalo who "left home one morning after a heavy snowfall to go to work. His feet sank into the snow on the sidewalk, making great big tracks. He was about to turn into a saloon, for what he called a 'bracer,' when he heard his five-year-old boy calling to him, 'I'm coming after you, daddy; I've got my feet in your tracks.' And, sure enough, he was coming along, putting his little feet in his father's big tracks. The man did not stop in at the corner saloon that morning. He didn't want his boy to follow his tracks there."

Boys learn by imitating their elders and their hero daddies most of all.

It was Community Chest Week in a large city, and Boy Scouts were marching on parade. Near the end of the line came a banner that set scores of men thinking. It read: "We are the fellows who are going to marry your daughters."

Men, what can you do to help that boy to become the kind of man you'd have your daughter marry? How can you help safeguard him from habits which perhaps you yourself have struggled for years to master, and possibly in vain? Mothers, what can you do to help son and daughter attain the physical, mental, and moral fitness which is their birthright?

Reprinted by request from *The Instructor*, May, 1938.

SUGGESTED EASTER PROGRAM

Senior Sunday School

Opening Song: "All Hail the Glorious Day," *Hymns—Church of Jesus Christ of Latter-day Saints*, page 223.

Invocation:

Song: "What Was Witnessed in the Heavens," *Hymns*, page 299.

Sacrament Service

Song: "In Remembrance of Thy Suffering," *Hymns*, page 258.

Brief general statement by the superintendent about the nature of the Easter Program.

A gifted reader will now read the following:

Reader (Birth of the Savior)

Now I, Mormon, do finish out my record, which I take from the plates of Nephi; concerning the birth, death, and resurrection of Jesus Christ, as was known among my people. And my people were a branch of the House of Israel who had been led to this promised land.

And it came to pass that six hundred years had passed away from the time Father Lehi left Jerusalem. And the more righteous among the people were pondering the words of Samuel, the Lamanite, and the signs he had spoken of whereby they might know of the birth of the Savior. But there were some who began to say that the time was past for the words to be fulfilled, which were spoken by Samuel, the Lamanite. But behold, the righteous did watch steadfastly for that day, and that night, and that day, which shall be as one day, and if there were no night, that they might know that their faith had not been vain.

And it came to pass at the going down of the sun, there was no darkness, and the people began to be astonished because there was no darkness when the night came. And they began to know that the Son of God must shortly appear; For they knew that the prophets had testified of these things for many years, and that the sign which had been given was already at hand; and they began to fear because of their iniquity and their unbelief.

And there was no darkness in all that night, but it was as light as though it was mid-day. The sun did rise in the morning again, according to its proper order; and they knew that it was the day that the Lord should be born, because of the sign which had been given.

The organist will now play softly one verse of, "I Know that My Redeemer Lives," *Hymns*, page 361.

Reader (Crucifixion of the Savior)

And now it came to pass, the thirty and third year had passed away, and the people began to look with earnestness for the sign which had been given by the prophet Samuel, the Lamanite; yea, for the time that there should be darkness for the space of three days over the face of the land. For this would be the sign that Jesus had been slain for the sins of the world.

For Samuel, the Lamanite, had said, For behold, Jesus surely must die, that salvation may come; yea, it behoveth him, and cometh expedient that he dieth, to bring to pass the resurrection of the dead, that thereby men may be brought into the presence of the Lord.

And it came to pass in the thirty and fourth year, in the first month, in the fourth day of the month, there

arose a great storm, such an one as never had been known in the land.

And there was also a great and terrible tempest; and there was terrible thunder, insomuch, that it did shake the whole earth as if it was about to divide asunder; and there was exceeding sharp lightnings, such as never had been known in all the land.

And the darkness did last for the space of three days. And there was great destruction in the land. Cities were burned, some buried beneath earth or sea, and the whole face of of the land was changed. And in one place the people were heard to cry, saying:

Choral Reading—(Advanced Senior Class.)

O that we had repented before this great and terrible day, and then would our brethren have been spared. O that we had not killed and stoned the prophets and cast them out; then would our mothers and our fair daughters and our children have been spared.

Reader

And it came to pass that there was a voice heard among all the inhabitants of the earth, upon all the face of this land, crying: Wo, wo, wo unto this people; wo unto the inhabitants of the whole earth except they shall repent: for the devil laugheth and his angels rejoice, because of the slain of the fair sons and daughters of my people. . . ;

Behold, I am Jesus Christ, the Son of God. I came unto my own and my own received me not. And as many as have received me, to them have I given to become the sons of God; and even so will I to as many as shall believe on my name.

Congregational Song: "I Know that

My Redeemer Lives," (first verse)
page 361.

Reader

And now it came to pass that in the ending of the thirty and fourth year that a great multitude gathered together of the people of Nephi, round about the temple that was in the land Bountiful, and they were conversing about this Jesus Christ, of whom the sign had been given concerning his death.

Choral Reading—(Advanced Senior Class—II.)

And we heard a voice as if it came out of heaven; and we cast our eyes round about for we understood not the voice. It was not a harsh voice; neither was it a loud voice; but nevertheless it did pierce our souls.

Reader

And it came to pass that again they heard the voice, and they understood it not. And again the third time they did hear the voice, and did open their ears to hear it; and their eyes were towards the sound thereof; and they did look steadfastly towards heaven, from whence the sound came. And behold, the third time they did understand the voice they heard; and it said unto them: Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.

And it came to pass, as they understood they cast their eyes up again towards heaven; and behold, they saw a man descending out of heaven; and he was clothed in a white robe; and he came down and stood in the midst of them; and the eyes of the whole multitude were turned upon him, and they durst not open their mouths, even one to another, and wist not what it meant, for they thought it was an angel that had appeared unto them. And it came to pass that he stretched forth his hand and spake unto the people, saying: Behold I am Jesus Christ, whom the prophets testified shall come into the world. And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.

Choral Reading—(Senior Class—I.)

And we do know that he is Christ for we did go forth and did see with

our eyes, and feel with our hands and do bear record that it is he of whom it is written by the prophets that should come. Hosanna! Blessed be the name of the most High God.

Congregational Song: "I Know that My Redeemer Lives" (second Verse) *Hymns*, page 361.

Reader

And it came to pass that Jesus spake unto Nephi and he commanded him that he should come forth. And Nephi arose and went forth, and bowed himself before the Lord and did kiss his feet. And the Lord commanded him that he should arise. And he arose and stood before him.

And the Lord said unto him: I give unto you the power that ye shall baptize this people when I am again ascended into heaven.

And again the Lord called others and said unto them likewise; and he gave unto them power to baptize. And it came to pass that Jesus touched with his hand the disciples whom he had chosen, one by one, even until he had touched them all, and spake unto them as he touched them. And the multitude heard not the words which he spake, therefore they did not bear record; but the disciples bare record that he gave them power to give the Holy Ghost. And I will show unto you hereafter that this record is true. And he said unto them: Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them—Behold, ye shall go down and stand in the water, and in my name shall ye baptize them.

And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me by Jesus Christ, I baptize you in the name of the Father and of the Son and of the Holy Ghost, Amen. And then shall ye immerse them in the water and come forth again out of the water.

Choral Reading—(Advanced Junior Class.)

Yea, blessed are they who shall believe in your words, and come down into the depths of humility and be baptized, for they shall be visited with fire and with the Holy Ghost, and shall receive a remission of their sins.

Reader

After Jesus had called the twelve disciples, and they had received the

power and authority to baptize, he stretched forth his hand to the multitude and cried unto them saying: Blessed are ye if ye shall give heed unto the words of these twelve whom I have chosen from among you to minister unto you, and to be your servants; and unto them I have given power that they may baptize you with water: and after that ye are baptized with water, behold, I will baptize you with fire and with the Holy Ghost.

Choral Reading—(Gospel Message Class.)

Yea, blessed are the poor in spirit who come unto me, for theirs is the kingdom of heaven.

And again, blessed are all they that mourn, for they shall be comforted.

And blessed are all they who do hunger and thirst after righteousness, for they shall be filled with the Holy Ghost.

And blessed are the merciful, for they shall obtain mercy.

And blessed are all the pure in heart, for they shall see God.

And blessed are all the peacemakers, for they shall be called the children of God.

And blessed are all they who are persecuted for my name's sake, for theirs is the kingdom of heaven.

And blessed are ye when men shall revile you and persecute, and shall say all manner of evil against you falsely, for my sake;

Reader

And Jesus said unto them: Have ye any that are sick among you? Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them, for I have compassion upon you: my bowels are filled with mercy. For I perceive that ye desire that I should show unto you what I have done unto your brethren at Jerusalem, for I see that your faith is sufficient that I should heal you.

And it came to pass that when he had spoken, all the multitude, with one accord, did go forth with their sick and their afflicted, and their lame, and with their blind, and with their dumb, and with all them that were afflicted in any manner; and he did heal them every one as they were brought forth unto him. And they did all, both they who had been healed and they who were whole,

bow down at his feet, and did worship him; and as many as could come for the multitude did kiss his feet, inasmuch that they did bathe his feet with their tears.

And it came to pass that he commanded that their little children should be brought. So they brought their little children and set them down upon the ground round about him, and Jesus stood in the midst; and the multitude gave way till they had all been brought unto him. And it came to pass that when they had all been brought, and Jesus stood in the midst, he commanded the multitude that they should kneel down upon the ground.

And it came to pass that when they had knelt upon the ground Jesus prayed unto the Father. And when he had made an end of praying unto the Father, he arose and bade them arise. And they arose from the earth, and he said unto them; Blessed are ye because of your faith. And now behold, my joy is full.

Choral Reading—(Second Intermediate Class.)

And when he said these words he wept, and he took our little children, one by one and blessed them, and prayed unto the Father for them. And when he had done this he wept again. And he spake unto the multitude, and said unto them: Behold your little ones.

Congregational Song: "I Know that My Redeemer Lives" (third verse), *Hymns*, page 361.

Reader

And now I, Mormon, make an end of my sayings, and proceed to write the things which have been commanded me. Therefore, I would that ye should behold that the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them. And it came to pass that he did teach and minister unto the children of the multitude of whom hath been spoken, and he did loose their tongues, and they did speak unto their fathers great and marvelous things, even greater than he had revealed unto the people; and he loosed their tongues that they could utter.

And it came to pass that after he had ascended into heaven . . . and had gone unto the Father, after having healed all their sick, and their lame, and opened the eyes of their

blind and unstopped the ears of the deaf, and even had done all manner of cures among them, and raised a man from the dead, and had shown forth his power, unto them, and had ascended unto the Father—

Behold, it came to pass on the morrow that the multitude gathered themselves together, and they both saw and heard these children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them. And it came to pass that the disciples whom Jesus had chosen began from that time forth to baptize and to teach as many as did come unto them; and as many as were baptized in the name of Jesus were filled with the Holy Ghost.

Congregational Song: "I Know that My Redeemer Lives" (four verses), *Hymns*, page 361.

Concluding Comments: Member of the ward bishopric (10 minutes)

Congregational Song: "Jesus, the Very Thought of Thee," *Hymns*, page 148.

Benediction: Member of the Gospel Message Department

Junior Sunday School

Theme: Easter is a Special Time to Remember Jesus

Opening Song: "Jesus Once Was a Little Child," *The Children Sing*, Page 78

Prayer

Song: "I Think When I Read That Sweet Story," *The Children Sing*, Page 9

Sacrament Service

Brief Statement: Teacher (With little children we do not wish to stress the crucifixion. We want them to know that after Jesus died he was resurrected or lived again. We too, will live after we die.)

In the Bible we are told the story of the first Easter. We are told that long, long ago Jesus died. Three days later he rose to live again.

When Jesus died all the people thought He would never live again. Our Heavenly Father knew better. He had promised that Jesus would live forever. Because Jesus lived again we will live again after we die. We call coming to life after we die, the resurrection. We celebrate Easter

Sunday to remember that Jesus lived after He died. We celebrate Easter to remember Jesus. (Adapted from *Living Our Religion*, Part one, page 45)

Song: "Christ is Risen," *The Children Sing*, Page 160. (This could be especially prepared by older children.)

Jesus taught us to be loving and kind to one another. He told us to do unto others as we would that others would do unto us.

Read from Bible, "... Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matthew 25:40

A good story teller could prepare "Polly's Easter Sermon," *A Story to Tell*, page 394. (A flannel board or shadow show could be used to add variety and interest.)

Song: "Jesus Wants Me for a Sunbeam," *The Children Sing*, Page 101

Departmental Work

Superintendents should arrange the sequence of the program so that no announcements will be necessary during the program.

The classes giving choral readings should practice sufficiently in order to learn their cues as well as effective enunciation.

When the program is to be presented classes should remain seated, in groups by classes, in their usual places while giving choral readings.

Each teacher (of the classes giving choral readings) should have a copy of *The Instructor* in order that she may watch the progress of the program and, without attracting the attention of the entire congregation, indicate to her class when they are to begin their reading.

This program may be adapted or modified to meet the requirements of the individual wards. For example, the above subject matter may be assigned to two or three good speakers in place of having a reader and choral readings.

The entire program should not exceed the usual hour and one-half.

Program Committee:

Thomas L. Martin
William E. Berrett
Lorna Call Alder

IMPORTANT!

ALL lesson manuals, teacher's supplements and supplies should be ordered from our agents, The Deseret Book Company, 44 East South Temple, Salt Lake City, Utah, except Canadian schools who order from Bates Agencies, 3112-5A Street, N.W., Calgary, Alberta, Canada.

All subscriptions to *The Instructor* should be sent direct to The Instructor, 50 North Main Street, Salt Lake City 1, Utah.

HOW TEACHERS CAN HELP THEIR PUPILS ACHIEVE SPIRITUAL REJUVENATION



By Joseph W. Richards

THE family is the basic unit of our social structure. Many of its functions are being partly lost to other social institutions. One loss is that the family is not adequately teaching children spirituality and other religious teachings. Our Church Authorities have recognized the inadequate religious teachings in many families and have taken steps to supplement the religious teachings of family circles. Since the Sunday School contacts more of our Church members than any other organization, an additional responsibility rests upon its teachers. In the January Instructor this writer discusses four conditions that exist which make it even more important that Sunday School teachers teach more effectively. How can you teach better?

The first requisite in doing anything well is interest. You must want to teach and like the experience enough to feel it is a distinct opportunity and pleasure. Your ability to socialize must be natural and easy. Each week you should look forward with eager anticipation to the time you will spend with your Sunday School pupils. Your prayers should be that you will be able to help a few of God's children achieve the objective of His Church.

The second requisite to success is your qualifications. You assume that the Bishop and Superintendent would not have asked you to teach if you were not qualified. That is not altogether true. There are some things these officials do not know about you. For example you may appear to be interested and qualified to teach, yet you dislike people, fail to live your religion, have doubts about the truthfulness of our Church's teachings, and question the divine calling of the General Authorities. Without these qualifications and

others you cannot teach spiritual rejuvenation and achieve the other objectives of the Sunday School. Check all of your qualifications as a teacher and compare them with a list of qualifications you would want the ideal teacher to meet. If you do not measure up to the highest standards, are you working continually to overcome your inadequacies? Do you recognize that you can be a better teacher; and, that the best teachers are the ones who are always finding new and better ways to do more effective teaching? In other words preparation for teaching never ends. If you make the most of your experiences and opportunities you are becoming better qualified to be a teacher.

Preparation is the third requisite for successful teaching. The prepared teachers are interested in their work. They are qualified or they are working to become qualified; and they are willing to spend the necessary time and effort to go through the mechanics of preparing their lessons. This writer has previously discussed five important steps in lesson preparation.¹ These steps are (1) know what you want to teach or accomplish; (2) know the necessary methods and techniques of teaching to accomplish the objectives; (3) have the materials you need to teach effectively; (4) know your subject and use your experiences wisely; and (5) have a plan to follow. Sunday School teachers should not be permitted to teach without the manuals prepared by the General Board and the teachers' supplements. Pupils should be able to transfer from one ward to another without losing the continuity of the courses they have been studying.

¹Joseph W. Richards, "Lesson Preparation and Methodology," *The Instructor*, September 1951, p. 263.

Another must for prepared teachers is *The Instructor*. The use of this publication will be a time saver and help its readers to become better teachers. You can see that the prepared teacher has to do more than read the lesson a few minutes before he enters the classroom.

A fourth requisite for successful teaching is evaluation of your teaching. You, your pupils, and other qualified people should constantly be evaluating your teaching. To evaluate you must have specific goals to achieve that are related to the observable behavior of the pupils. These goals are the objectives of your classes. When the objectives are accomplished over a period of time the behavior of the pupils changes. You are achieving spiritual rejuvenation along with other desired objectives when you develop desirable behavior patterns. Another part of evaluation is to determine your methods and techniques which are successful and to determine your mistakes and weaknesses. Two or three times during the year have your pupils and adult visitors write on a slip of paper without signing it what they like and dislike about your teaching. After you have read the papers prepare a list of your good points and a list of your weaknesses. Work diligently to accentuate your strong and effective points, and eliminate as soon as you can your weaknesses and undesirable characteristics.

The fifth and final requisite for effective teaching is to correct or eliminate your mannerisms, techniques, and methods which distract from your teaching. Also, to make better and more extensive use of your personality traits, experiences, special abilities, techniques, and

(Concluded on page 62)

IMPRESSIONS

By J. Smib Decker,
Mesa Stake Sunday School Superintendent



It has been my privilege during the past five years to visit not only the Sunday Schools in my own stake, but also thirty or more other Sunday Schools in various parts of the church. These

schools represent a fair cross section of the church, ranging from the smallest branch and mission Sunday Schools to the largest and most active wards in the urban districts. The meeting houses also ranged from rented halls or the oldest structures owned by the church, to the newest and finest chapels just completed. Although convenient and attractive surroundings are helpful and important, the spirit and effectiveness of a Sunday School had little correlation to the size of the audience or the condition of the building, but seemed more directly related to the enthusiasm, efficiency and spirituality of the officers, teachers, and bishops.

My first impression at each visit was to marvel at the sincerity of the leaders and members who function in each Sunday School. My second impression was to be very anxiously concerned over the magnitude of the responsibilities of the teachers to those who attend their classes. In many groups there were highly educated people from professional life being taught the gospel side by side with those who had not had such opportunities. In some of these instances, the teacher himself had had little educational training or teaching techniques. What a challenge!

My children visited other classes each Sunday and when questioned the majority of the responses were, "She was a good teacher, but the class was so noisy only part of them heard or got anything out of the lesson." Good teaching is more than giving a lesson, it is touching the lives of all of the students for good; influencing the lives and habits of pupils so that they will be better Latter-day Saints. My heart aches because of the time wasted by too many of our Sunday School teachers. There is the most important work of the church, yet so many take their responsibilities lightly.

My third impression was of the similarity of the procedure in the worship services. Each superintendency and bishopric in the church has the same guide to follow—the Sunday School Handbook—yet there are many different unintentional impressions given to the visitor, due to lack of organization and advanced planning. Most of these services contribute much to the spiritual upbuilding of the members of the Church. The sacrament service in every case was well handled in the Senior Sunday Schools. However, many times we executives neglect the children, and make it very difficult for the Junior Sunday School coordinator to impress upon her group the sacredness of the sacrament. Things that have detracted from the spirit of worship in the Junior Sunday Schools are: absence of a member of the superintendency or bishopric to show the children the pattern of the church organization; late preparation of the sacrament by Aaronic Priesthood; irreverent deacons during the services; and priests and deacons leaving before the opening exercises are finished.

In general, some of the things that have definitely detracted from a spiritual worship service can be listed as:

1. Lack of planning between superintendent and music directors,
2. Lack of rehearsing by organist and choristers.
3. Superintendent not ready to begin when organ prelude begins.
4. Too many announcements and public criticisms by bishops.
5. Lack of planning by superintendency in handling audience on regular and special occasions.
6. Superintendents arising to announce each part of the program as it is rendered.

My fourth impression makes me very depressed. In my own stake, the Sunday Schools do not have the opportunity to teach even fifty per cent of the membership of the wards. This is generally true throughout the church. The majority of the absentees is in the Gospel Doctrine classes. The Senior, Advanced Senior and Gospel Message groups are feeding more and more people into these classes. The critical period in the training of the youth of our church is in the teen-age classes and this is where we need well trained, youth-loving teachers with firm testimonies of the Gospel, whose testimonies can become a part of the lives of every youth they contact. Then comes the challenge to the Gospel Doctrine leader to interest every adult in the spiritual message he has for them. The superintendency and enlistment director should give their full support, but the final test of attendance is in the teacher and his message. Here let me paraphrase one of the commandments: "for the Lord will

(Continued on page 51)

"ENTREAT ME NOT TO LEAVE THEE"

A STORY FOR CHILDREN

By Marie Fox Felt

A long time ago there lived a very beautiful lady named Ruth. Everyone loved her, not only because she was beautiful, but mostly because she was kind and happy. She knew a dear old lady named Naomi who was her mother-in-law, and she loved her very much. She went to visit her very often because Naomi lived all alone and was very sad. She was sad because her husband and her two sons had died. One of the sons was Ruth's husband. Ruth was lonely too, but she forgot her loneliness in trying to cheer others. She did everything she could think of to try to make Naomi happy, but it seemed that Naomi grew more and more sad.

One day Naomi told Ruth that she was going back to her old home in Bethlehem to live. She wanted to be with her own people. Ruth was surprised because Bethlehem was such a long way off. Then she began to think that she might never see Naomi again. She loved her so much that she could not bear to leave her. So she decided that if Naomi went, she would go with her.

This happened such a long time ago that there were no trains nor automobiles in which to travel. They had to walk all the way. Naomi and Ruth started out. Orpah went with them. She also was Naomi's daughter-in-law. She, too, loved her husband's mother. After they had walked for some time, Naomi began to think how hard it would be for these young women in a strange land, so she said to them, "Go, return each to her mother's house; the Lord deal kindly with you, as ye have dealt . . . with me."

Orpah kissed Naomi good-by and left her, but Ruth put her arms around her neck and clung to her. She did not want to leave her. Then she said "Entreat me not to leave

thee, or to return from following after thee: for whither thou goest, I will go; and where thou lovest, I will lodge: thy people shall be my people and thy God, my God." How happy Naomi was when she heard Ruth say this.

So they traveled on together walking many miles, over hills and across plains, in the sun and rain, until they came to the little town of Bethlehem. They saw beautiful fields of ripened grain. In many of the fields they saw reapers already at work, cutting and tying the barley into bundles. They saw the people who were poor, gathering what the reapers had left. Then they passed the grain fields and soon found Naomi's old home.

Ruth made the house clean and comfortable for Naomi. She prepared food for them to eat. But they had very little and Ruth thought of a way to help. She went into the fields and picked up stalks of grain that were left by those who cut them. It was hard work. The sun was hot and she had to bend her back which often ached, but she worked on gladly for she wanted to get food for Naomi.

One day while Ruth was gleaning, the owner of the field, whose name was Boaz, came to see how the reapers were working. He saw this lovely lady gleaning and he asked one of the workers who she was. The worker answered, "It is the Moabitish damsel that came back with Naomi out of the country of Moab. And she said, I pray you, let me glean and gather after the reapers among the sheaves; so she came and hath continued even from the morning until now. . ."

So the master called Ruth to him and told her to come every day, if she wished, and gather grain from his field. He invited her also to have dinner with his workmen and

eat of the corn and bread that he gave them.

Ruth bowed before Boaz and asked, "why have I found grace in thine eyes, that thou shouldest take knowledge of me, seeing that I am a stranger?" And Boaz answered and said unto her, "It has been fully shewed me all that thou hast done unto thy mother-in-law since death of thine husband and thou hast left thy father and thy mother and the land of thy nativity and art come unto a people which thou knewest not heretofore."

As he walked across the field he stopped and told the reapers to let Ruth gather the barley that was dropped and also to let some extra pieces fall for her. So each night Ruth brought home the barley and made bread for Naomi. Naomi's sad heart was made glad.

Boaz often watched Ruth at work and thought how good and beautiful she was. One day he asked her to be his wife, to bring Naomi and come to live with him in his fine home. Then how happy they all were. But the happiest day of all was when Heavenly Father sent Ruth and Boaz a dear little baby boy. Naomi was his nurse and when she held him in her arms, she thanked God for His good gift to them.

*Text: Luke 2:22-39. Standard Publishing Co. Picture No. 200.

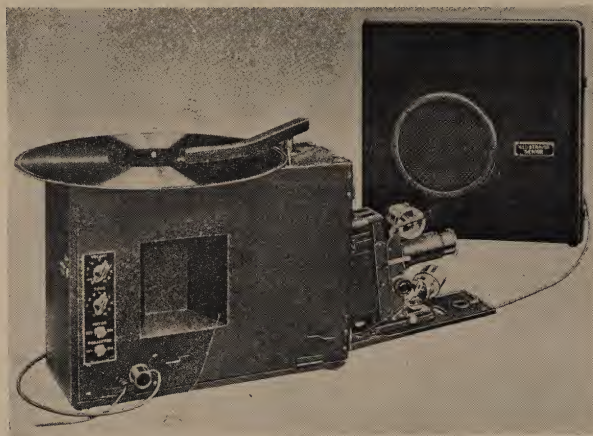
Pity the poor people who have never had any hard luck. What do they have to talk about?

TEACHERS are 99% of the Sunday School.

KNOW YOUR AUDIO-VISUAL AIDS

THE PHONOGRAPH IN THE CLASSROOM

By Frank S. Wise



VALUABLE IF USED CORRECTLY

DURING the past months we have reviewed briefly what equipment is available for visual aid purposes in the Sunday School classroom. We now turn to the audio side of the question, and would like to discuss with you some of the materials which are available, and which may be of use in your teaching assignments.

Unlike a simple picture, an audio aid is by nature a "substitute" for the teacher while it is being used, and thus should only be employed with great discretion and *never* for the entire lesson period. We have warned before of the dangers which accompany the too frequent use of complete "movies" in the classroom, and when we employ extended audio aids, there is a similar possibility of the machine "taking over" the responsibilities and initiative of the teacher. Perhaps, because of this

hazard, the Church has not prepared too many audio aids for use in the classroom. However, there are a few available, and particularly one series of transcriptions which is worthy of a place in any ward library.

Before listing some of the recordings which might be put to good use in the classroom, let us first look into the equipment situation. Since electrical reproducers are almost universal now, we will assume that we should limit our choice to some model of this type. However, let it be remembered that the small acoustic, spring-driven portable phonograph, which used to be so popular twenty years or so ago, may still find a useful and inexpensive place in the classroom for the reproduction of standard 78 rpm phonograph records. But let it also be remembered that for economy reasons alone, it is

probable that nearly all "teaching" records which may be made in the future, will be of the "long-playing" variety, and these will not reproduce on the old-type acoustic machines. Any equipment then, which is obtained for the classroom, should have the means to play all sizes and speeds of phonograph record. This will include speeds of 78, 45 and 33 $\frac{1}{3}$ revolutions per minute, and, an important point, should also be physically able to accommodate the 16" transcription type disc. We make a particular point of stressing this inasmuch as there are many units on the market which will play all three speeds, yet will not accommodate the large 16" transcription disc.

Some of these universal speed units will have integral, and some, detachable, speakers. Of the two, perhaps the detachable type would prove the more useful under all operating conditions. A large wattage (output power) is not necessary for classroom use, but this factor should be taken into account if the same equipment is to be used in other situations within the ward, like playing dance music for Mutual or providing voice amplification in the chapel or for outdoor sports events. It is well to remember that the more powerful reproducers can always be toned down for use in the classroom, whereas a low power unit can not easily be adapted for the more general uses of the chapel and MIA activities.

There are available on the market certain types of phonograph reproducers which include a filmstrip projector in the same unit—such a reproducer is the *Illustravox*, illustrated here. Being designed specifically for the classroom this combination type is particularly well suited

for Sunday School use since it provides an aid in both the audio and visual fields. However, these machines are manufactured with only nominal power and will not be suitable for the other, more diversified uses in ward as indicated above. These combined phonograph and filmstrip machines are sometimes offered with only a single 33% rpm reproducing speed. It would be wise to ascertain for sure that at least dual speed operation (78 and 33% rpm which will take care of nearly all your requirements) is provided if this type of equipment is decided upon.

In the realm of available records, here are some that will perhaps find a place in your teaching assignments. Of prime note and usefulness is the series on Church History known as "The Fullness of Times." These transcription discs (33% rpm and 16" dia.) were originally produced by the Church Radio and Mission Literature Committee for presentation over radio stations. Not only have these been released over hundreds of stations across the nation but they continue to enjoy a perennial place in radio programming and are also used extensively by missionaries in the conduct of cottage meetings both at home and abroad.

Consisting of 39 separate half-hour instalments, these transcriptions deal with the major events of the restored Gospel, right from the time of the Jaredites up to the closing period of President Grant's administration. Only the first record concerns itself with the Book of Mormon, however, and this was included simply to form a background for the Latter-day Saint concept of the importance of the Americas, and as a prelude to the restoration of the Gospel. From the time of the first vision, the major happenings of the Church are portrayed in the very best tradition of radio drama and by leading exponents of the art. These records are available to ward libraries only, not to individuals, and may be obtained by any bishop through the Church Purchasing Agent in the Presiding Bishop's office. The transcriptions may not be purchased singly but come in three series of thirteen records each. Only the net cost of pressing is charged—\$16.25 for each series of thirteen records. The first series, 1 to 13 inclusive, includes the separation of Jared from the old world at the time of the confusion of tongues,

down to the martyrdom of the Prophet Joseph Smith. The second series, 14 through 26, continues the history of Nauvoo immediately following the death of the Prophet, down to the coming of Johnston's Army to the valley of the Great Salt Lake. Series three, 27 to 39, takes up from that point on with Lincoln's request for volunteers to participate in the Civil War, to the closing days of President Grant's administration and including the introduction of the great welfare plan of the Church.

These records contain a total of nearly twenty hours of thrilling and informational drama, and represent many years of epoch-making and thoroughly authenticated Church history. Warning has been sounded earlier concerning the inadvisability of taking up a whole lesson period with an audio or visual aid. Bible story records are also available. It is

THERE is nothing in the world really beneficial that does not lie within the reach of an informed understanding and a well-protected pursuit. There is nothing that God has judged good for us that He has not given us the means to accomplish, both in the natural and in the moral world. If we cry, like children, for the moon, like children we must cry on.

—Edmund Burke,
English orator.

pointed out that although each transcribed episode lasts for a half hour (a quarter hour on each side), most episodes contain two or more incidents, any one of which would form ample basis for the audio aid demonstration, followed up with the normal lesson manual material and discussional period. Extra care should be exercised in preparation, so that only that portion of the record which actually bears upon the lesson should be included. It is perhaps unnecessary to add that it would be a questionable practice to include such an audio aid at every lesson period. The wise use of such media lies in its occasional rather than its general use.

There are other records which may find a place in your class work. We are thinking particularly of the special recording of President McKay's plea for more reverence in the Sunday School—distributed to the stakes last year. Even this should be carefully reviewed with regard to its suitability for the particular age

group you propose to present it to! Just to make crystal clear our earnest request that you *always* carefully review and play over beforehand any such record which you may elect to use in your class, we can cite this particular record of President McKay's as being possibly unsuitable for certain age groups—at least in its entirety. President McKay was addressing a priesthood session in General Conference when he made this appeal, and was particularly speaking to administrative officers and teachers at the time. In one part of his talk he made the observation that disorder in any class was mainly the fault of the teacher! —a "lack of preparation" as he put it. True as this undoubtedly may be, it would be the height of folly to play back such a statement to an age group or class which had been giving trouble in that particular way. They would lose little time in using this statement against you as their teacher, even though it was absolutely unmerited and grossly unfair in your case. So we repeat, always carefully play over any audio aid you intend to use in your classroom. No matter what the source of the material may be, *you* as the teacher are responsible for seeing that it is both suitable for the age group and pertinent to the lesson you are to teach.

Other informational records are available on a national scale and are listed in the educational sections of the Columbia and RCA Victor catalog. Even musical renditions may find a proper place in your lesson activities if they help to illustrate a valuable point. It is perhaps in the Junior Sunday School that music recordings might most profitably be used, but even here, we believe we have good reason for introducing additional caution in the use of such an audio aid. Many fairy tales are available on commercial recordings especially prepared for young folks. Beautiful and excellent as these undoubtedly are, it is perhaps unnecessary to mention that they have no place in Sunday School. No matter how young the little folk may be, there is only one thing we should give them in Sunday School,—and that is the Gospel of the Lord Jesus Christ. The scriptures are abounding in simple stories of human value which may be understood by the smallest of our girls and boys. Please let us reserve this sacred hour once a week for the purpose for which it was instituted—the building of faith and the study of the principles of the Gospel.

VIEWS OF THE NEWS

The Turning Wheel Never Gets Rusty

By Clarence S. Barker



THE BINGHAM FAMILY

A Thorough Teacher, the Mother of Eight

PUPILS in the First Intermediate Sunday School Class of Honeyville Ward, North Box Elder Stake, participate in diverse projects and activities which "drive home" the lessons and whet pupil interest.

In the first place, Mrs. Ruth M. Bingham, the teacher, demonstrates to the 27 eager boys and girls how to make an interesting scrapbook. Scrapbooks are maintained in "common."

"Every twice in a while, Billy brings his alarm clock to Sunday School and we use it to remind us to save a few minutes to work on our scrapbooks," writes Sister Bingham.

These books are built according to each child's individual desire, but Sister Bingham has compiled 28 suggestions as a guide. Notations as to special activities of the individual, such as two-and-a-half-minute talks and material gathered in special projects form a prized section of each book.

In addition to numerous special projects for which the children get credit, as many children as feasible participate in regular lesson work.

There is a lesson book for every three children. These are owned individually but are left with the teacher unless there is some special reason for taking them home. However, the children may take them home anytime they choose.

Sometimes everyone reads the lesson together silently, trying to spot answers to questions written on the blackboard and read aloud. Discussions follow.

On other days pupils read aloud, each taking a turn, but not in any fixed order. No one knows when he will be called to read, so each is alert, ready to take part.

Other times Sister Bingham, prior to the class, has marked specific parts. The pupil assigned keeps track of the sequence when his or her part comes, then reads that portion indicated.

Occasionally Sister Bingham assigns each of several children a paragraph or a part to study and to retell.

These are some of the special assignments completed which have found their way into scrapbooks.

The Sunday they studied about Lorenzo Snow, five girls had been given the assignment to decorate the class room the way Brother Snow might have had it done about the time the Saints were getting ready to go west, with little luxury in their meeting places.

Barbara, Bernice, and Annette brought sheets and covered the benches. Betty and Letty (twins) hollowed out two large turnips and placed candles in them.

Darwin and DeLon selected the assignment to bring 27 little turnips, some small pieces of candle and pocket knives. They found out why



THE FIRST INTERMEDIATE CLASS

First row: Barbara Maero, Betty Miller, Betty and Letty Hunsaker, Annette Bingham, Gayle Burke, Yvonne Hunsaker. Second row: Bonnie Orme, Bernice Bingham, Ellen Tolman, Gayla Keller, Rilla Hunsaker, Janis Robbins.

Third row: Roger Bowman, Bert Dickey, Steven Dickey, Billy Hughes, De Lon Madsen, Darwin Bingham, Gordon Rasmussen, Verlo Hunsaker. (Robert Maero, Jane Dickey, Steven Hunsaker, Jay Thorsted, Jed Gilmore and Gary Hunsaker were absent when the picture was taken.)

in class. Eager hands made the small candle holders, enough so each child could place one as a center piece for the dinner table.

Each of the remaining children was given some specific object to bring to represent one of the industries President Snow helped establish in Brigham City. Jane brought doll furniture to represent furniture making and a horseshoe to represent blacksmithing. Yvonne brought a coat to represent tailoring. Bert brought wool; Ellen brought a bottle of molasses. Others brought tanned leather, hats, cheese, and tables on which the articles were displayed.

The following Sunday, Rilla retold a story from the manual in her own words. Bernice, Darwin, and Steven H., took part in a dramatization worked out around the story of John
(Concluded on page 47)

ROUTINE CARE TAKES ITS TOLL

By G. Emerson McOmber

A FEW years ago, one of my relatives became ill and was taken to a hospital. Each day the nurses brought him medicine and food and cared for him in the usual way. He was a very sick man and needed special attention, but he got routine care. Finally he died. He died from routine care.

This morning I was called to one of our hospitals. A lovely little girl from our ward had been brought there for an operation. She needed special care, including divine help. We administered to her, and I'm certain she will receive special care.

But there are many who get no special care—religious or otherwise; consequently they die—die of routine care.

The hospitals all over the land are full of sick people. And the churches all over the land are full of ailing souls. Routine care takes its toll from the hospitals. And routine care takes its toll from the churches.

Spiritual death must stop. Routine religious ceremonies must stop. Worshipping God is a special, individual therapy to heal afflicted souls.

There is nothing in religious activity which has greater power for good

than partaking of the sacrament. Its potency, however, is lost if it is routine. Unfortunately this sacred part of our worship, in some wards, has become so routine that it is as sounding brass and tinkling symbols.

At April Conference, a year or so ago, stake presidencies and bishops were invited to attend a meeting in the Assembly Room of the Salt Lake Temple. About twenty-four hundred men gathered in this beautiful room.

The Sacrament was prepared and administered to by the living Apostles of the Lord. It was not routine. It was special. It was inspirational! Men about me wept, as did I. The Lord's crucifixion was special. It meant a joyful release from the bondage of sin for each person.

Every part of this sacred ceremony must be carefully considered. The boys who officiate should be clean and worthy of this honor. Those who receive it should partake in reverence and resolution.

The sacrament has the power to heal the sick and raise the dead, the spiritually sick and the spiritually dead.

May the Lord help us make our Sunday School and sacrament meet-



G. EMERSON MCOMBER

ings sacred and vital through the proper use of the sacrament, I pray in the name of Jesus Christ. Amen.

Adapted from a talk presented at the West Pocatello Stake Sunday School Convention by Bishop G. Emerson McOmber of the Pocatello Ninth Ward.

THE TURNING WHEEL NEVER GETS RUSTY (Concluded from page 46.)

Roothoff. They were dressed to fit their parts. Gail made a chart describing things President Joseph F. Smith advocated illustrating them with pictures.

The lesson on President Heber J. Grant afforded many opportunities. Darwin brought a sugar beet. Annette brought three kinds of refined

sugar in small bottles. Gordon brought his savings bank and his father's check book. Verlo brought a sample of President Grant's handwriting—and here a blackboard demonstration of penmanship drill appealed both to the eye and the ear. Robert retold a Book of Mormon story, and Gary was assigned to play

one of President Grant's favorite hymns on the accordion.

These boys and girls are developing their talents and are finding great pleasure in projects aimed specifically at helping them to love the Gospel and gain such testimonies that they will want to live the Gospel every day of their lives.

LIVING WITH GREAT SOULS THROUGH MEMORIZATION

For the Month of April

Sunday Morning in the Nursery

The trees of the Lord are full of sap; . . . Where the birds make their nests.—Psalms 104:16-17.

Spiritual Growth in the Kindergarten

Blessed are the merciful; for they shall obtain mercy.—Matthew 5:7.

Living Our Religion

I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart.

—Psalms 101:2.

History of the Church for Children

But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land.

—Doctrine and Covenants 103:20.

Old Testament Stories

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.

Now therefore be not grieved, nor angry with yourselves, that ye sold me hither: for God did send me before you to preserve life.

—Genesis 45:4-5.

The Church of Jesus Christ in Ancient Times

Now when the centurion saw what was done, he glorified God, saying, certainly this was a righteous man.

The Restored Church at Work

But wo, wo, unto him who knoweth that he rebelleth against God! For salvation cometh to none such except it be through repentance and faith on the Lord Jesus Christ.

—Mosiah 3:12.

Our Standard Works

Seek ye the Lord while he may be found, call ye upon him while he is near:

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Isaiah 55:6-7.

Life in Ancient America

And the Lord will set his hand again the second time to restore his people from their lost and fallen state. Wherefore, he will proceed to do a marvelous work and a wonder among the children of men.

—2 Nephi 25:17.

The Gospel Message

And my prayer to God is concerning my brethren, that they may once again come to the knowledge of God, yea, the redemption of Christ; that they may once again be a delightful some people.—Words of Mormon 8.

Proving Your Pedigree

And, if ye keep my commandments and endure to the end ye shall have eternal life, which gift is the greatest of all the gifts of God.

—Doctrine and Covenants 14:7.

Parent and Child

Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man.—Colossians 4:6.

The Gospel Plan

For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and in truth unto the end.

Great shall be their reward and eternal shall be their glory.

—Doctrine and Covenants 76:5-6.

LET YOUR PUPILS SEE AS WELL AS HEAR THE LESSONS

WE have learned elsewhere that approximately forty per cent of all we learn comes to us through the eyes. This percentage is not the same for everybody; for some of us are "eye-minded" and others are "ear-minded." People who have lost the use of their eyes are certainly not forced to give up forty per cent of their learning capacity. They compensate for the loss by drawing more heavily upon the other four senses.

But on an average, people acquire nearly half their knowledge through the eyes. Thus we should do whatever we can to help them to see as well as hear the great lessons of the Gospel.

Many of us still remember an elaborate scroll device that was popular forty to fifty years ago, before the days of the phonograph, radio and television. Small handles operated a mechanism that wound and unwound a series of beautiful reproductions, in full color, of great masterpieces of Bible art. Many a leader in the Church today testifies that from these pictures he learned to love the Bible—its people, stories, and great truths.

It is our hope, in presenting these pictures each month, that young people of today will likewise learn to love and understand the Scriptures.

The Last Supper

This picture, by Zimmermann, is not the best known or the most loved of the pictures portraying the events at the Savior's last Feast of the Passover—but it portrays an important moment. It illustrates the reaction of the apostles to the statement Jesus had just made: "Verily I say unto you, that one of you shall betray me."

(Concluded on page 56)

THE INSTRUCTOR



No. 168. LAST SUPPER
Matthew 26: 17-29

Printed in U. S. A.



No. 49A. DANIEL IN LIONS' DEN
Daniel 6:1-23

OUT OF THE BOOKS

Book Review

By Milton Bennion

Moses

Moses, a novel by Sholem Asch, author of *The Nazarine*, *The Apostle*, and *Mary*. Translated by Maurice Samuel.

G. P. Putman's Sons, N. Y., pp. 503, \$3.75.

This is an elaboration of the story of Moses from the time of his discovery and adoption by the daughter of Pharaoh to his ascent on Mount Pisgah to view again the Valley of the Jordan, Jericho and adjacent mountains, and to see in vision the whole of the Promised Land extending to the Great Sea.

Then he entered a cloud, the symbol of the invisible presence of Jehovah, and was transported up the steep lofty peak to a celestial world to meet his brother Aaron and others of the house of Israel who had gone before him; also to be greeted by the angels Michael and Gabriel and to hear again the voice of Jehovah giving him direction as to the manner of his peaceful death. In this connection the author introduces the idea of life after death, the coming of the Messiah and the resurrection of the dead.

Moses' education as a prince in Pharaoh's family is told as is also his subsequent experiences as a commanding general sent into the African desert to capture hordes of the native blacks; this to augment the hosts of such slaves already with the rulers of Egypt. In addition there were the Hebrew slaves in the land of Goshen. The Hebrew male children were being put to death by the new rulers of Egypt who had overthrown the Shepherd kings, friends of the Hebrews.

Moses' military experience is presumed to have been of some value to him as commander of his people in their wanderings in the Arabian

desert. For the most part, however, he relied upon Jehovah for guidance.

Moses' older sister Miriam kept him informed as to the condition of his enslaved people, whom he frequently visited and defended. This led to threats against his life causing him to flee beyond the Red Sea and become attached to the family of Jethro. There he became a tender of sheep and other domestic animals after the manner of Abraham, Isaac and Jacob.

Jehovah, speaking from the burning bush, is represented as having a very kind and gentle voice, talking to Moses as a loving father might advise his son. Thus Moses was persuaded to return to Egypt and to engage the help of his brother Aaron, as God had commanded.

In the beginning of a new year it is well to consider our reading habits. There is no more powerful aid to character building than reading. The importance of right and wrong reading cannot be over-estimated.

What we read will become a part of us before the year is completed. We may not be conscious of the change, but our reading will sway and strengthen our thoughts like the weaving of a web. And our thinking has all to do with the kind of character we form. As the food we eat is changed by a physical process into blood and tissue and muscle, so the books we read and the pictures we see are changed by a spiritual process into the tissues of character.

—Editor, *Sunshine Magazine*.

This biblical story, including all the major events, is elaborated in great detail by the well-informed and powerful constructive imagination of this author. His word pictures

of scenes and events places the author in the first rank as a writer of either fiction or history. As a gem of fiction the publisher makes this comment on the stories of Balaam:

"Balaam is a gusty character, portrayed with subtle humor, and his colloquy with his long-suffering ass is a little masterpiece."

—From the paper cover.

Moses spoke often of the "God of righteousness," with emphasis upon the administration of justice. This is manifest in punishment of unrepentant sinners and rewards, generally spiritual, for right living.

Moses is represented as saying:

"The wickedness of the overseers made me a judge," he said to himself. "Could I look on calmly when he slew a soul in Israel, out of his evil desire and the wickedness of his heart? I was the witness of his wickedness and thus had the right to judge him and to execute sentence. Only he who has seen with his own eyes the act of wickedness has the right to punish the doer of wickedness. I did not dare to ignore the admonition in silence for the sake of my own safety. Better to suffer for righteousness than to become enslaved to unrighteousness. The sentence against the Egyptian I myself had to execute, because I myself had been the witness of his evil-doing." —Pages 95-96

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"We say that society must be broadminded and take into consideration that moderate drinking does no harm to anyone. The fault with this is that even the moderate drinker is a candidate for alcoholism."

—Irene Lowe,
Smith University.

CHAPEL AND CLASSROOM RESPONSE AND DECORUM

Superintendents

By Superintendent George R. Hill

WHEN a few pounds of dry ice powder are scattered in a heavy cumulus cloud, a downpour of rain may result. What scientists have termed a "chain reaction" is set up. Because of the presence of these tiny particles called "aerosols" myriads of similarly tiny ice crystals are induced to form from particles of cloud vapor. Each of these induces the formation of thousands of others. These in turn "tag" other thousands. Each tiny ice crystal may constitute a nucleus around which great numbers of vapor droplets quickly coalesce to form rain drops and a downpour of rain is the result.

Chain reactions are by no means limited to condensation nuclei in the atmosphere. Adults as well as children are "tagged" by the greeting they get or fail to get from the people they meet. They instinctively tend to pass on to each other person they meet, this emotional response—a similar chain reaction.

"It was only a glad 'good morning' As she tripped along the way,

But the joy of that smiling greeting Brightened the livelong day."

How important it is that greetings as one comes to Sunday School be of the warm but quiet smiling reverential type! The noisy boisterous greeting is passed along in kind as is also the quiet smiling one—a veritable chain reaction.

Similar chain reactions are set in motion by everything that is done in the worship service as well as in class. The wise superintendent as well as the wise teacher is quick to sense this. As he wants a quiet reverential school he deliberately selects and trains his greeters and ushers to tag each person who comes to Sunday School with a reverential emotion. Since he wants a punctual school he insists that all officers and teachers be prepared and in their places when the preludial music begins; that every feature in the program of the worship service be so prepared and conducted that it will intensify the spirit of reverence; that all whispering or conferring on the

stand be eliminated so as to prevent eye and ear "static" from being caught and passed along in the audience; that seating arrangements are so made that teachers may precede their orderly pupils to the class rooms, there to greet them as they file in.

Realizing the potency of this chain reaction, the wise teacher deliberately makes plans which will get desired responses early in the class and start another chain reaction of enjoyable discussions.

We get in life the responses, good or bad, which are the sum total of contributing factors. Thorough and prayerful preparation, well in advance, will enable us to select and make chain-reaction use of these factors contributing to an ideal Sunday School and an ideal Sunday School class.

"And when we obtain any blessing from God, it is by obedience to that law upon which is it predicated."

—Doctrine and Covenants 130:21.

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NEW ROLL BOOKS

Secretaries

By Richard E. Folland

THE 1952 convention theme, "*Spiritual Rejuvenation Through Participation in Sunday School*," presents every Sunday School with a direct challenge—how can our people participate unless they attend? How do we know who attends and who of our members do not attend? The last question is answered simply—by checking the Sunday School rolls—provided we have a roll of "potential" class members as well as of the "active" class members.

On the left-hand side of the new roll book, "active" members are listed on every other line, "potential" members listed on every alternate line on the right-hand side. When either "active" or "potential" members attend they should be given credit in the proper date column as has been done in the past.

The real difference between the old and new roll book is that each class *must* have their enlistment roll complete and names entered so that the teacher and officers of each class are confronted with those names each time they look at the roll. We hope that this will be such a strong reminder of the "lost sheep" that

something definite will be done to bring those "potential" members to the Sunday School.

The "enrollment" of any class will now be the total of both "active" and "potential" members of that class. Attendance percentages will be figured by taking the actual attendance and compare with the ward "population" of that class. Naturally, if there are any class members on the permanent "excused roll" their names would not appear on the "potential" side of the roll. We suggest that where roll cards are used by classes that there also be a class roll book and that attendance credits be transferred from the card to the roll book promptly after the class. We must not eliminate the list of "potential" class members. The teachers of each class should take time to check his or her class roll each week.

If you have recently purchased copies of the old roll book—use them—do not throw them away unless, of course, you prefer to have new roll books. You might convert the old book to the new by using every other line on the left-hand side for your "active" names and use every alter-

nate line in the remarks column on the right-hand side for the names of your "potential" members.

Teachers may personalize their class rolls by adopting a system of their own to keep an account of the class members' participation.

Secretaries—do all you possibly can to encourage the proper keeping of the new rolls. Use the influence of the bishopric, the superintendency, stake board members and above all your ward enlistment director. See to it that every class, including the Gospel Doctrine Class, has a class roll and that this class roll includes the "potential" (enlistment) members as well as the "active" members.

You are the one who handles the Sunday School roll books. You may have to be the "spark plug" of this endeavor. Do not try to do it all by yourself—suggest a dependable class secretary, where necessary, but make sure that the class teacher knows his or her class roll.

More power to our Sunday Schools. May we have greater "*Spiritual Rejuvenation Through Participation in Sunday School*."

IMPRESSIONS

(Continued from page 42)

not hold him (the teacher) guiltless who does not teach every person (of the class age level) in his ward the Gospel of Jesus Christ."

My fifth impression was the great amount of tardiness in our services. To me, it is just as rude for a person to come late to the House of the Lord, as it is for a boy or girl to be noisy or impolite to the teacher in the classroom. Each tardy entrance is a disturbing influence to the spiritual atmosphere of the worship service. My observations have been that where the plan in which the sacra-

ment service comes early in the meeting is used, it encourages people to be earlier than the other plan in which this service was observed just before separation for classwork. In these latter cases, tardiness sometimes reached astonishing proportions.

In conclusion, the greatest needs of the Sunday Schools of the church in my opinion are these:

1. Good teachers, who are well prepared, who have a testimony of the gospel, and who have a love for the pupils whom they teach.

2. Good officers and leaders who study the handbook, learn their duties and prayerfully and diligently put them into effect.

3. Good musicians who will plan with each other and the superintendency to make the worship service a spiritual experience for everyone who attends.

4. Efficient secretaries, enlistment officers and librarians who will supplement the work of the teachers.

Considering the training of the personnel of our Sunday School
(Concluded on page 54)

A LIBRARY WAS CREATED

Librarians

By Hazel West Lewis



A MODEL WARD LIBRARY

Sister Effie Polatis, Librarian (kneeling); and Martha Hennefir, Assistant Librarian, maintain an efficient ward library.

WHEN Sister Effie Polatis of the Thomas Ward, Blackfoot Stake smilingly said to me, "You are a member of the library committee of the Sunday School General Board, aren't you? I'd like to talk to you about library work." I knew that this sincere woman was one of the enthusiastic Sunday School workers who was having fun in her calling.

As we ate lunch together we talked over some problems and she told me a great deal about the establishing and use of their ward library.

The Thomas Ward chapel was dedicated in 1947 and the following year a special room was set apart for the library. Then came the problem of assembling materials that were to be housed in the library.

Knowing the value of visual aids in teaching, Sister Polatis started a collection of these tools as well as books and magazines.

In the Ward Faculty Meetings

teachers spent time mounting pictures taken from Church and other magazines. Those pictures not mounted were taken home by the members of the Sunday School to be finished. These were later filed under twenty-eight classifications in the drawers of a desk. In the desk were also kept other miscellaneous supplies which were used in the library.

Maps, flannel boards, a shadow box, and pioneer relics were also added to the collection of visual aids in the library. The pioneer relics were kept in a special glass encased cupboard.

The *Church News*, *The Instructor*, *The Improvement Era*, *The Relief Society Magazine* and *The Children's Friend* and other Church publications were made available for the use of the teachers.

Books were secured for the library in many ways. With the help of the visiting Relief Society teachers

the ward was canvassed and donations of books were asked for.

Funds for books came from selling popcorn and candy at ward entertainments. Individuals made contributions and some money was obtained from the ward budget. In addition forty-eight dollars for library books came from the sale of apples that grew on Church property.

When the library inventory was taken last July they were surprised to find that they had received 2,949 books and magazines; 14 maps; 1,503 pictures and 79 song books.

"Is your library being used and if so, what methods are you using to see that certain materials get to the teachers who need them?" I asked.

Sister Polatis said that teachers were asked to list their needs in advance. They were encouraged to look ahead in their lesson manuals or on the lesson reference chart and let the librarian know what pictures were needed to supplement their lessons. She said that she was pleased to observe that teachers were gradually asking for more help.

A record is kept in a loose-leaf folder of aids that are given out. The librarian writes down the name of the person and the number of pictures or kind of visual aids that are given out.

Sister Polatis added that the Junior Sunday School has its own library separate and apart from the other library.

As I listened to Effie Polatis tell about her library I was impressed with her enthusiasm, her interest and her love of the work. Evidently her good work did not go unnoticed for she was recently appointed to the stake board as stake librarian where she inspires others to seek out visual aids that will make our gospel teaching more effective.

SUGGESTIONS ON THE HYMN OF THE MONTH

Music

APRIL, 1952. "Sweet is the Work, My God, My King." *Hymns, Church of Jesus Christ of Latter-day Saints*, No. 168.

FOR CHORISTERS: This hymn is particularly beloved by all Latter-day Saints. First, because it teaches that our faithful efforts toward building up the Kingdom of God on earth will bring us into the presence of God and will give us eternal life. And also because the beautiful music was written by our own Brother McClellan, former Tabernacle Organist.

Whenever possible sing all six verses. Crescendo with the rise of the melody and diminuendo with its fall. Try to call forth the full meaning of the text characteristic of each verse as it is sung. In other words, by your manner of conducting make the congregation *give thanks and sing* in the first verse. In the second verse have them *protray sacred rest, solemn sound*, and so on. One or two interludes planned beforehand with the organist could well be used.

David A. Shand

FOR ORGANISTS:

Play this hymn-tune with a medium loud organ, and without octave couplers or high-pitched stops. This leaves us, in the manuals, the use of eight-foot flutes and strings and diapasons, to which may be added a four-foot flute. Leave the tremolo off, because its fluttering, mechanical pathos is apt to interfere with the serenity and exalted spirit of this music.

Play this hymn-tune in a medium tempo. There is no need to rush it nor the reverse. In any event the chorister and organist will always do well to be in accord on tempos, so that the organist "announces" the hymn in a tempo that is agreeable to the chorister.

The only technical difficulties are, as often pointed out, the tenor notes in the bottom line. Please play all of

them. Where the left hand cannot reach them simultaneously with the bass, let the right hand do so.

Questions for discussion when organists meet:

1. Which stops are flutes, which are strings, which are diapasons?
2. What is the difference between the expression pedal, and the crescendo pedal, and what does each do?
3. When should each be used?
4. Should the hymn, above, be played marcato or legato, and why?
5. Where should rests be inserted,

and for what natural reasons? (Consult previous articles on this page for answers to these questions.)

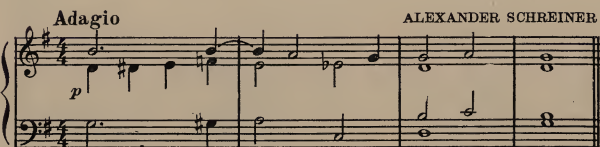
6. Classify the following as far as your experience will allow: Melodia, Horn Diapason, Salicional, Viole Celeste, Viola, Bourdon, Octave, Piccolo, Fifteenth, Nazard, Gamba, Concert Flute, Gedeckt, Principal, Gemshorn, Flauto Dolce, Flauto Traverso, Gambette, Viola de Gamba.

7. Make a list of perhaps six hymns which any organist should know by memory.

—Alexander Schreiner

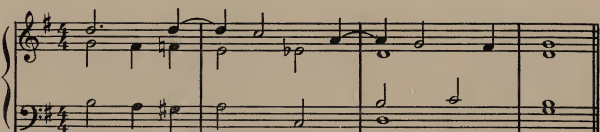
Sacrament Music and Gem

For the Month of April



SACRAMENT GEM

May we be among the number
Worthy to surround the board,
And partake anew the emblems
Of the suffring of our Lord.



LESSON REFERENCES

For the Month of April

HISTORY OF THE CHURCH FOR CHILDREN (Course No. 6)

Chapter 14. Homes in the Wilderness

Howard R. Driggs, "Pilgrims of the West," *Instructor*, Vol. 86, July 1951, pp. 198-199.

Chapter 16. Five Hundred Pioneers Became Soldiers

Albert L. Zobell Jr., "The Mormon Battalion in California," *Era*, Vol. 54, April 1951, pp. 242-243.

THE RESTORED CHURCH AT WORK (Course No. 13)

Chapter 14-15. Faith

Frankie Jane Taylor, "Faith and Prayer," *Era*, Vol. 54, Nov. 1951, p. 793.

David O. McKay, "The Transforming Power of Faith in Jesus Christ," *Era*, Vol. 54, June 1951.

Stephen L. Richards, "How's Your Faith," *Era*, Vol. 54, June, 1951, p. 455.
Editorial, "Need of Faith," *Church News*, Nov. 28, 1951, p. 16.

Chapter 16. Repentance

Richard L. Evans, "Problems and Repentance," *Era*, Vol. 54, Feb. 1951, p. 112.
Joseph F. Merrill, "Repent, Live the Golden Rule," *Era*, Vol. 54, June, 1951, pp. 423-424.

Mark E. Petersen, "How Oft Would I Have Gathered You," *Era*, Vol. 54, June 1951, pp. 427-428.

PROVING YOUR PEDIGREE (Course No. 19g)

Chapter 13. Securing Help Through Correspondence

Margaret E. P. Gordon, "Research Through Correspondence," *Era*, Vol. 54, Apr. 1951, pp. 227-228. Helpful material obtained through writing letters.

Chapter 14. In a Genealogical Library

Genealogical Department, "Family Research Proves Shakespearian Descent," *Church News*, May 29, 1949, p. 21. Genealogical library helpful in research.

PARENT AND CHILD (Course No. 19d)

Chapter 12. The Three Year-Old

Reed H. Bradford, "The Living Lessons," *Instructor*, Vol. 86, Feb. 1951, p. 43.

THE GOSPEL PLAN (Course No. 19a)

Chapter 12. Individual Responsibility in the Church

David O. McKay, "Our Individual Responsibility," *Era*, Vol. 54, Aug. 1951, p. 557.

SIGNIFICANCE OF TWO-AND-ONE-HALF-MINUTE TALKS

By Thomas L. Martin

THERE are 5,000 young members of the Church who have the opportunity every Sunday to appear before a Latter-day Saint audience in Sunday School and deliver a two-and-one-half-minute talk. It is doubtful if there is another organization in the country which gives such a wonderful privilege to young people. It is a great experience for one to stand before an audience, look that audience in the eye, and deliver a short gospel message. It stimulates young people. It lifts them up, makes them feel that they are a "Somebody." They develop the ability to express themselves well and when they go to high school and college, they become leaders of men because of the ability they have developed while speaking before an audience in Sunday School. What a grand thing it would be if all the adult membership of the Church realized the significance of this little activity during the

worship service part of the Sunday School program.

The classroom is the place to prepare for these talks. It is not the full responsibility of the superintendent to select each individual two-and-one-half-minute-speaker. The superintendent should notify the teacher of the assigned class that speakers are to be furnished for the current month. The teacher should take the responsibility and observe closely the students participating in class. The teacher should select those taking part, possibly those who have presented a good discussion of topics developed in class activities, and ask those students to deliver the same discussions as two-and-one-half-minute talks the following Sunday. After the discussion in the class, the teacher could say, "That is fine, John. You did an excellent job. Why can't you repeat just what you have said in this class as a two-and-one-half-

minute talk next Sunday?" John won't have to worry about what he should say nor ask some parent to help him with his talk. He has it. He has already delivered it spontaneously in the class. What a great job he can do the following Sunday, and what a wonderful stimulation he will get from that performance! We can create a new generation of public speakers by taking advantage of the opportunity which is ours. Let us not pass over these two-and-one-half-minute talk assignments lightly.

IMPRESSIONS

(Concluded from page 51)

workers, I feel that they are doing a magnificent job. This is a further testimony to me of the power of the gospel of Jesus Christ. These observations and impressions sustain again my convictions that this is the Lord's work, but men with their weaknesses need constant help and encouragement in perfecting the approach to all His people.

TEACHER TRAINING

For the Month of April

Senior and Junior Sunday School

HOW A THEME GROWS*

By John Henry Evans

DEVELOPING a theme requires, first, that you "think yourself empty," secondly, that you "read yourself full," and, thirdly, that you "talk yourself clear."

Thinking Yourself Empty

"I insist upon original effort," says Burton, in his Yale Lectures, "that rather than reading, to begin with. In every mental act there are two factors involved: the thinking mind, and the external material which it manipulates; and men may be classified as original and productive thinkers, or as copyists, plagiarists, and forms of echo, according as they dominate their material or are dominated by it. . . ."

A good way to generate thought is to ask as many questions as you can about your subject—to surround it with interrogation points. It makes little difference that you are unable to answer the questions. The mere process of asking them indicates that your mind is at work, and that is the main thing. Suppose, for instance, that you are trying to develop a theme concerning revelation. You might ask yourself such questions as these: What is revelation? Is there any difference between revelation and inspiration? Do I know any instances of each? What part does the mind of man play in each process? Has there always been inspiration? revelation? How may revelation be given? Why is revelation needed in the Church? Why did revelation cease in the Christian Church? What? how? why—these are the starters of thought. Surrounding your theme with questions, besides making your mind alert, also reveals to you whether

Lesson 26

April 13—Developing A Plan For On-The Job Training.

Objective: To develop an actual on-the-job training program.

Texts: Driggs, *The Master's Art*, Chapters XXII, XXIV, XXV,

Chapters VCII, XXIV, XXV, XXVI.

Wahlquist, *Teaching as the Direction of Activities*, pages 184 to 203.

Lesson 27

April 20—Commencement

er you have much or little material and exactly what material you need to obtain.

As to the process of thought itself, Professor Genung says that the habit of meditation is the result of three other habits.

The first of these is "*the habit of seeking clearness*." Nearly always when a subject is first presented to the untrained mind it is "apt to be cloudy. Sometimes the gist of the whole matter may flash upon the mind at once. But this is not often, except to the practiced thinker." Others, for the most part, must work out an idea, slowly and gradually, from haziness to clearness. And this must be done anew with every subject till the habit is fixed upon the mind and becomes a second nature. The effect of constantly seeking clearness will be, first, to keep the mind from "lazy or sloppy or hurried thinking" and, secondly, to keep it from attacking subjects that are beyond its reach. Abraham Lincoln has told us that even when a boy he could never rest or sleep if he heard anything discussed which was difficult for him to understand, till he had thought it all out clearly by himself. It was this habit, no doubt, that made him one of the clearest-headed men of his generation.

The second is the *habit of seeking order*. In seeking to be orderly one strives to answer the questions, what comes first? what second? what third? Clearness requires that you *see*; order

requires that you arrange what you see. Order demands that you look for the relation of one idea to another, "noting what is principal and what subordinate, seeing parts in a kind of perspective, wherein effect stretches out from cause and concrete details from central principles." This habit, too, comes from effort, long-continued and constantly applied. As a result, planning of material becomes less and less a drudgery, and the thinker becomes less and less content with superficial and hasty results. "It is the trained intellect, intolerant of distorted or dislocated thought, that contributes most to permanent and satisfying work."

The third is the "*habit of seeking independent conclusions*." It is this habit which is the foundation of originality. "It may not lead to better views of truth than are already extant; it may not lead to new conclusions, in the absolute sense," its virtue is that you do your own thinking and reach your own conclusions. The results of this habit are that one develops confidence in one's own well-considered opinions and that "one's work carries the note of conviction and authority." For the most part, this is "an age of second-hand thinking. We all ask for our milk malted, for our meats peptonized, for our books digested. Short cuts are the mana of the age."

Make up your mind, then, to do your own thinking—to seek clearness,

*From "The Spoken Word," 1916.

to seek order, to be original, and thus form the habit of meditation. Your own thinking, mind you. For the temptation will be ever present to appropriate both the thought and the words of others and palm them off as your own. This is plain stealing. You must never begin the practice of plagiarism, as literary theft is called. To take the work of a man's brain is just as bad, to say the least, as to take the work of a man's hand. If the individual should be punished who puts his fingers into your pocket unawares and steals your month's hard earnings, should not he be punished also who steals the product of your brain?

Not, to be sure, that we are not to make use at all of others' mental labor. It would be too much to expect a person to weave his web, like the spider, from his own bowels. Borrowing is perfectly legitimate, but not stealing. All that we are required to do is to give proper credit for what we borrow. On this basis it is not wrong, though it would be inconceivably silly, to borrow an entire speech. Now, credit for literary borrowings is given, in writing, by the usual quotation marks; and, in oral speech, by an acknowledgement of the words as a quotation. To avoid even unconscious plagiarism it is best, in taking notes, to set everything down in one's own words rather than in the words of the book.

Reading Yourself Full

Having thought yourself empty, the next step is to "read yourself full."

Reading should proceed usually from the general to the specific. That is to say, if you wish to read up on a

particular subject—say, irrigation—it would be well to read first an article in the subject in an encyclopedia. This will give you a bird's eye view, so as to speak, of the whole field of irrigation. After that you might take up whatever aspects of the subject you wish—the history of irrigation, the beginnings of irrigation in the United States, the latest methods of applying water to the soil, and so on.

The extent of one's reading on any given subject depends upon the nature of the theme, the time it is to occupy, and the occasion that calls for the address. It is best always to be widely read on various aspects of the general subject in order to be full of it. For if our material "be not thoroughly assimilated, instead of furnishing intellectual and oratorical pabulum, it will clog the free operation of the mind and induce mental dyspepsia. Howsoever complete the reading, it should be, above all things, suggestive and stimulating, setting the speaker's own mind and imagination in motion and arousing the oratorical spirit to action."

Talking Yourself Clear

Lastly you should "talk yourself clear."

There is nothing so clarifying to the mind as to tell others the thoughts that are as yet but dim in our own mind. Everyone who has taught a class in any subject knows this. The interplay of minds tends to bring ideas to the surface where they may be looked at and turned over. In much counsel there is wisdom, as the old adage has it. Now, it does not greatly matter whether the conversation be one-sided, two-sided, or

many-sided. Nor does it matter whether the persons with whom we converse for the purpose of clearing our own minds, agree with us or not. Indeed, the chances are that disagreement, provided it be honest, will bring greater clarity and more ideas than where there is only agreement.

Men of prominence in public speaking have often made use of this method of getting their ideas clear. Sidney Smith, it is said, used to go to the blacksmith shop, after he had thought out a sermon, and talk it over indirectly with the loungers there. Charles Sumner tells us that Daniel Webster highly commended conversation to him as a means of getting knowledge. "Converse, converse, converse with living men, face to face, and mind to mind,—that is one of the best sources of knowledge." Lincoln, too, used this method to get his ideas on slavery clarified. Inviting his friend Swett to come to Washington from his home in Illinois, the President talked over the emancipation proclamation about to be issued in all its phases, and then dismissed his guest without asking him to say one word on the subject. It was an instance of "stating conclusions aloud, not that they might convince another, or be combated by him, but that the speaker might see for himself how they looked when taken out of the region of mere reflection and embodied in words."

Thinking, reading, and conversing—these are the means by which we gather whatever material we need in order to develop a theme; and the greatest of these is thinking.

LET PUPILS SEE AS WELL AS HEAR THE LESSONS

(Concluded from page 48)

The next verse says, "And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?"

Much of the attention is focused upon Judas, who has probably already made preliminary arrangements for betraying his Master. He is pictured in the attitude of turning from the table; for the Bible tells us that soon he went out into the night.

The face of Jesus is intensely interesting. He knows what is going on in the mind of Judas, but there is no anger, fear, or accusation. His face and gesture show only love and understanding.

Suggestions for using the picture:

Course 1 (Nursery), Lesson for

March 16. The small children will not be concerned about deeper meanings of the picture, but they will be interested in this meal eaten by our Savior and his apostles. This may be a good time to call attention to the origin of the sacrament.

Course 4 (Kindergarten), Unit II, Lesson for March 30.

Course 13 (Senior), Lesson for March 9.

Course 17 (Gospel Message), Lessons for May 18, 25 and June 1.

Daniel in the Lions' Den

Daniel was not only a great prophet; but he was one of the greatest of all exemplars of unwavering faith. In this picture he stands utterly without fear in the presence of the hungry

lions that would destroy him if they were not restrained by a power beyond that of man. In this respect, he reminds us of our pioneer leader Jacob Hamblin, who, when threatened with immediate death by burning in the lodge of the Navajos, exhibited no trace of fear.

Suggestions for using the picture:

Course 4 (Primary), Lesson for April 13.

Course 6 (1st Intermediate), Lesson for May 25. Show that the faith of Moses and of the Prophet Joseph Smith was like that of Daniel.

This might be a suitable place to call attention to the dream Daniel interpreted, and show that the rock cut out of the mountain without hands is now rolling forth.—K.S.B.

EFFECTIVE PRESIDING

Ward Faculty Lesson for April

By Kenneth S. Bennion

THE presiding officer* of a Sunday School is more than a master of ceremonies or announcer of hymns and other items on a program. To a great extent he is the Sunday School; and the success of the school is a measure of his ability as a presiding officer.

Some superintendents feel this responsibility so keenly they try to take personal charge of every detail. This attitude, however, is a mistake. The duties are too great and too diverse for one person to handle. He must work through a corps of associates, each of whom carries a share of the entire load. The successful superintendent should, therefore, have the ability to gather around him men and women of such high caliber that, under his direction and inspiration, they will meet successfully the great opportunities for guidance and training that confront them.

Because the presiding officer must delegate much of his responsibility to his officers and teachers, they become, in varying degrees, his "under-presiding officers." It is hoped, therefore, that every Sunday School worker will find in this article at least a few ideas of particular value to him.

Every phase of Sunday School work is the concern of the presiding officer—and, through him, of his entire staff. The conduct of the opening exercises, the teaching in the classrooms, the closing exercises—all are matters of effective presiding.

The successful officer does not begin his work with the prayer meeting on Sunday morning, nor does he end it with the closing prayer. Rather, the task of presiding is a continuing process. It calls for constant thinking and planning, for making assignments, for setting the stage, for checking and re-checking. Taking charge of the Sunday School ses-

sion is only one part of the whole picture.

In one of the wards of Zion Park Stake, in southern Utah, the superintendency holds a special council meeting at the beginning of each year. At this time plans are laid for every Sunday School session throughout the entire year. Schedules are drawn up showing which classes will have the responsibility of furnishing the two-and-one-half-minute talks, or of leading the sacrament gem, etc. Responsibilities of each member of the superintendency, the secretary, and other workers for the entire year are mapped out.

THE task of presiding is a continuing process. It calls for constant thinking and planning.

Throughout the remainder of the year, weekly meetings are held chiefly for following up and checking on assignments already made. As a result, the Sunday School work moves forward smoothly and successfully. Nothing is left to chance or last-minute arrangement.

Most successful presiding officers set up their goals and objectives for the month, the quarter, the year, or for an entire term of administration. One successful superintendent set up, as his first major purpose, the attainment of reverence in the worship service. Every council meeting, faculty meeting and prayer meeting was aimed at that goal. As a result, within three or four months he and his staff had completely broken down a traditional attitude of noisy irreverence and had set up worship habits among old and young alike that made of his school a delightful and inspiring place to worship on Sunday morning.

A good Sunday School superintendent is aware of special occasions

and special seasons, and of every opportunity that will help him achieve any of his Sunday School objectives. He will understand, too, that there is nothing more uninspiring and discouraging than monotony. That is why he foresees every possible opportunity for capitalizing on every new interest or element that is suitable for the attention of the entire Sunday School.

In a good Sunday School, nothing is left to chance. Detailed plans are drawn and written down, concerning every phase of the work. These plans may be modified or discarded according to the needs of the moment, but the presiding officer (or classroom teacher!) who has his plans ready is likely to have a good Sunday School (or class) session. On the other hand, one who comes on Sunday morning unprepared is likely to demonstrate only his lack of leadership.

The Apostle Paul said (1 Corinthians 14:8):

"For if the trumpet give an uncertain sound, who shall prepare himself to the battle?"

If the Sunday School presiding officer is prepared, then the "trumpet" will have a certain sound; and all the workers and members of the school will feel that sureness and act accordingly.

It is the work of the presiding officer to check on assignments that have been made for the coming Sunday morning. He will see that the greeting committee is on hand, that the chorister and organist, and all others who have responsibility are present and prepared. If someone is unable to be present, substitutions can be made before the time for beginning the Sunday School. He will work closely with the bishopric in such matters as ward announce-

ments and the administration of the sacrament, etc.

Setting the Stage

The successful presiding officer will have appointed members of his staff to see that the chapel and classrooms are in readiness for Sunday School; but he and his assistants will make sure the work has been done or is being completed. In this and in all other matters they will not overlook or slight in any way the Junior Sunday School.

It is important to pay particular attention to certain elementary mechanics of the Sunday School session, that there may be quiet and order during the devotional prelude and the worship service. Classes should be seated systematically, with teachers or other regularly appointed adults seated among the younger pupils. Some people have great influence over the conduct of others. They should be carefully sought out and given the opportunity to use that talent in maintaining, in a friendly, stimulating way, the right attitude in each class group.

Song books should have been distributed well in advance of Sunday School. Heating and ventilating systems should be in readiness. The opening of a window or drawing of a shade, no matter how important that act may be, interrupts the spirit of worship.

Checking and Re-checking

A great business executive was once asked how he was able to manage his organization in such a way that everything was carefully, promptly, and effectively done. He replied, "I assign the work to my associates and employees. I give them full responsibility and authority—and then I check eternally on their performance!"

It is a fact we may as well recognize—like the law of gravity—that human beings do require stimulation, reminding, supervision, and guidance. The most effective superintendent himself requires such stimulation and direction from his bishop and from the stake superintendent. Finally, all Church workers—ward, stake, general—need, above all else, the guidance and inspiration of the Spirit of the Lord; for without it, their efforts are of no avail.

The successful Sunday School superintendent will work constantly with his staff members, changing their assignments from time to time according to the development of

their talents or the needs of the school. He will check their performance, offering suggestions and even criticisms where necessary. He will offer real help as it may be needed; and he will be generous with his words of appreciation and commendation for work well done.

One last important detail is to make sure his own associates, who are supposed to be on the stand, are ready and in their places before the organist begins the devotional prelude. Furthermore, he should tactfully invite the bishopric, visiting stake board workers and other guests to be seated on the rostrum minutes before time to begin the Sunday School. Attitudes of reverence are set chiefly by example, rarely by preaching or scolding.

"Vigor of Quiet Dispatch"

Some presiding officers lose time at every turn. They lose time at the beginning of the meeting, in making announcements, between songs, etc. Every new phase of the program seems to be a signal for delay. The wise presiding officer, on the other hand, can take the same program and, without appearing to hurry, move it forward so promptly and so effectively that there is never a moment for anyone to become bored or restless.

SPIRITUALITY is essential to effective presiding.

HUMAN beings require stimulation.

A certain officer who has taken charge of a large civic organization during the past year has done an outstanding job. Though his programs have been crowded, he has never once seemed to hurry. On the contrary, he seems always to be ahead of his schedule. He seems to have plenty of time for greeting the group, for introductions, for announcements, and for the guest speaker. The reason for his success is that he is extremely time conscious, furthermore, his programs are planned minutely. He knows in advance exactly what he has to do. If there are interruptions or other irregularities, he is ready to cut a little here or add a little there, according to the time available.

This officer's forcefulness, his cordiality, his understanding, and his appreciation are felt at every session of the group. There is no apparent hurry, but every session is closed

within seconds of the appointed time. The effective methods of this man may well be applied to our Sunday School work.

The writer of this article once visited a Sunday School in a small community in southern Utah. On that morning there was a demonstration of excellent presiding. Every part of the program was carried out almost as if it had been rehearsed. The presiding officer made scarcely an announcement, yet everyone took his place and performed his part exceedingly well. There was nothing to interrupt the spirit of worship during the entire opening exercises. The brief announcements at the beginning, the opening song, the prayer, the sacrament service, the singing practice—everything was done pleasantly, unhurriedly, and effectively. Surely here was a superintendency that had met in council meeting, had made all necessary plans, and had checked to see that everything was in readiness. The result was a highly successful and altogether satisfactory Sunday School.

The Warmth of Spiritual Enthusiasm

The presiding officer of a Sunday School should have an abundance of spirituality. He should be filled with the love of God and his fellow men. He should exemplify the very qualities we are attempting to develop in the membership of our Sunday Schools. He should be a man of faith, confidence, and humility.

Some people come to Sunday School because they want spiritual rejuvenation. They should find it. Some come for the less worthy—but good reason—of sociability. They, too, should be fed. Others are probably present because of the "pressure" of friends or family. They should be made to feel glad they came!

The presiding officer should know his flock. Each person should be made to feel that he is of special importance. One eminently successful teacher once said, "I never let a student leave my classroom without feeling that I knew he was there and that I appreciated his presence."

Students who tell of some beloved teacher or other spiritual leader always make some such comment as this: "I liked Brother 'X' because he had a personal interest in me. I could go to him with my problems because he was concerned about me and my welfare. He understood me better than anyone else did."

(Concluded on page 62.)

HOW TO MAKE USE OF CONVERSATION IN TEACHING CHILDREN

Junior Sunday School

Hazel West Lewis

Let us describe two types of Junior Sunday School teachers that can be found in the Sabbath schools of our church. The first type usually comes unprepared and is so unresourceful that she opens her lesson manual and reads the story aloud. She has spent little or no time thinking through the lesson and how it bears on the children's experiences. She doesn't let them express their ideas or share in the talking. They have no chance to meet the problems of the lesson on their own level.

Now let us turn to the second type of teacher. This teacher comes to Sunday School prepared and she is resourceful. She knows that children should learn to share ideas as well as playthings and that sharing ideas is as much a part of our Sunday School program as that of learning to pray, listening to stories or drawing pictures. So this teacher plans opportunities for the children to share ideas. She arranges her work so that they will have a chance to participate in the lesson and have an opportunity to tell their experiences. Also the teacher plans instances in which the children can ask and answer questions that will bring out the objectives of the day's work.

We get to know about children when we hear them talk and express themselves. Opportunities should be planned for conversation between teacher and pupil and the children themselves. There should be provided a great many occasions for children to talk and listen to others. "Through conversation, the child gains as well as gives information. He grows in self confidence, in fluency and in beauty of expression. He becomes a contributing member of a social group and likes it. Conversation also helps the teacher to learn whether a child has misunder-

stood anything that has been said or done. It becomes a tool which unites them in a common purpose and a common understanding."¹

In the nursery class the conversation is more informal but nevertheless should be well planned by the teacher. Objects, pictures, and blackboard sketches are some of the things used as "starters" for the conversation period. As children play with toys during the activity period much informal conversation is heard.

The same devices as those listed above can be used in the kindergarten and in the primary groups. Planned conversations are used to a greater extent in these groups.

What are some of the opportunities for conversation in the Junior Sunday School in which children can share their ideas? In the manual *Joyful Living* the following are listed:²

Conversing about things of interest

Discussing things on the children's level of maturity

Sharing, telling experiences

Participating in planned conversation

Participating in informal or free conversation

Explaining

Asking and answering questions

Planning work

Planning a walk

Inviting a person to participate with the group (the bishop, a deacon, the janitor, or a father showing pictures and telling about them

Showing models

Showing objects

Five distinct values can arise from using conversation with children.

¹Felt, Marie Fox and Swapp Addie L.—*Sunday Morning in the Nursery*, p. 29.

²Alder, Lorna Call, Swapp, Addie L., and Harner, Mabel—*Joyful Living*, p. 10.

They are (1) information can be gained and given through talking together (2) conversation can solve a problem (3) a common purpose may be developed through conversation (4) misunderstandings are revealed and cleared up as children talk (5) the conversation period can help the timid as well as the aggressive child.

Information can be Gained and Given Through Talking Together

In each of the courses of our Junior Sunday School certain facts are presented that we hope the children will learn. The teacher can plan the discussion so that certain information will be gained. There will be an interchange of ideas between teacher and pupil. The following examples from the manuals show how information can be gained through talking together.

The nursery children learned, through objects which are presented and talked about, of some of the foods and drinks that were good for them, who eats and drinks them and why.

In the kindergarten the children talked about the different kinds of prayer and why we pray. As a result of one of these conversations, one little child was the means of converting her parents to family prayer.

In the primary group the children were asked what Christ has taught us about prayer. They clarified ideas learned previously in the kindergarten and learned through discussion how Christ wanted us to pray.

Conversation can Solve a Problem

Many times problems peculiar to all the children of the Sunday School might arise such as, What can we do when we come early to Sunday School? How can we take care of our hats and coats? How should we take the sacrament? These are some gen-

eral problems that might arise and can be talked about in the opening exercises of the Junior Sunday School or in the individual classes. Again on an individual class basis such problems as the following will be discussed. Some of the questions might even be pupil initiated.

What must we do to become members of the Church of Jesus Christ of Latter-day Saints?¹

Why do we take the sacrament? What is it for?²

How can we be happiest in church?¹

Where did our church come from?¹

How did our church get its name?²

How can we help in Sunday School?²

The central thought of each lesson in the primary manual is put in the form of a question that can be solved through discussion by the class. Have you observed that the foregoing questions are really thought provoking?

A Common Purpose may be Developed Through Conversation

Scanning through the manuals the following examples show how a common purpose was developed through children talking together.

Mary has been absent due to a prolonged illness. We miss her very much. What can we do to make her happy? Let the children plan a surprise.²

Let the children plan a visit to observe a baptismal ordinance. Perhaps a member of the class will be baptized at the time.¹

What can you boys and girls do to make our chapel lovelier?¹

Let each one of us tell of something he has done which could make "a story to tell". Maybe we could write these little stories and make a little book.¹

In some areas the group could go for a short walk to gather seed pods, leaves or flowers. Group planning should precede the walks taken by the group. They should arrive at decisions as to how they are to go, how they are to behave, and why they are to go.³

In the lesson on sharing at Sunday School, the teacher expressed her appreciation and pleasure for the children's thoughtfulness in bringing flowers. "We have enjoyed them all morning long," said the teacher. She might then wonder if the children would like to share them with some one else. With whom? It might be



SOMEONE WILL HOLD
HIS ATTENTION

Johnny's mother who has a new baby or Margaret's grandmother who is ill or the superintendent of the Sunday School or the bishop. Perhaps the bouquet might be taken to the big Sunday School for all the daddy's and mothers to enjoy. Perhaps some one would like to invite the Sunday School superintendent to come to our class so that we might give it to him to share with the others.⁴

Misunderstandings are Revealed and Cleared up as the Children Talk

Two and three year old children are constantly experimenting with words. They make great progress in their language as they talk almost unceasingly with others and by themselves. That they will make mistakes in pronunciation and the use of words is to be expected, but correct speech will result if correct speech is heard. The wise teacher lets children talk and listens attentively herself. She can say the word that is mispronounced in a casual correct way and let the child go on.

As children talk we can get an insight as to what misunderstandings of words or ideas we can clear up. The following incident happened in a schoolroom but tends to illustrate

the point. A teacher had read the poem "The Moon's the North Wind's Cooky" to her class. There is a line in the poem that reads "She (referring to the moon) kneads clouds in her den." After the teacher had finished reading the poem she wrote the word "kneads" on the blackboard. Do you know what this word means? One boy said, "It means she wants them, she needs them." The teacher then explained the word "kneads" to the children and its use in the poem. She then read the whole poem to the children again.

Certain misconceptions about Jesus can be cleared up as we talk to children and let them talk to us. Having children retell a Bible story that has been told previously by the teacher will give us instances where we need to do some reteaching.

The Conversation Period can Help the Timid as well as the Aggressive Child

Perhaps the timid child can express himself in drawing or clay modeling. The teacher could say, "Jean has made a lovely picture showing how she helps mother. We would like to see your picture Jean. Perhaps you can tell the boys and girls about it."

Again, the timid child may have some good suggestions for the group letter the children are dictating to the teacher. The children may have ignored the suggestions because the child talked in such a low voice. The teacher could say "Mary had a good idea for our letter. Tell us your idea Mary, so that all the children can hear."

On the other hand we have the more aggressive child who wants to do all the talking. Here is our opportunity as teachers to help this child see that each one takes his turn in sharing in the conversation.

Conclusion

An effort has been made in this paper to show the values of conversation and the opportunities there are for children to express themselves. From the time the child arrives at Sunday School and is greeted at the door by a teacher until the time he says goodbye, there are many chances for children to talk and share ideas. Are we making the most of these opportunities?

NEXT month's article will deal with the subject, "The Story as Lesson Content."

¹Living Our Religion, Part 1.

²Spiritual Growth in the Kindergarten.

³Joyful Living.

⁴Sunday Morning in the Nursery.

SACRAMENT GEM

Just a tiny piece of bread
While I eat I bow my head;
Now a sip of water clear
To show I love my Savior dear.

QUESTIONS FROM THE FIELD:

Question: In planning a new chapel what is the basic requirement of the Junior Sunday School?

Answer: Space seems to be the greatest need for these reasons (1) space for more activity such as rest games, dramatization etc. (2) areas for display spots call for pinning boards that children might learn through their eyes as well as their ears (3) space that admits good light and ventilation, young children need to worship in healthy centers.

Question: Should the Junior Sunday School have a separate library of its own?

Answer: Each Junior Sunday School should provide the plan for the storage and appropriate use of enrichment materials which will be more effective in its local situation. However, it is always a good idea to co-operate with the Senior Sunday School. A ward library, well organized with efficient personnel, could adequately and effectively take care of the needs of the Junior Sunday School teachers.

Question: Should special days be observed in the Junior Sunday School?

Answer: Children love special days such as Christmas, Thanksgiving, Easter. Appropriate exercises of a spiritual nature and in keeping with the Sabbath day should be planned. At Christmas time and at Thanksgiving the emphasis should be placed on what the children could do for others. Writing their own or group letters, making pictures or little gifts for the shut-in or the missionary are ways for children to catch the spirit of giving. The Santa Claus theme should be re-

No. 25

For the Beauty of the Earth

FOLLIOTT S. PIERPOINT

CONRAD KOCHER

Not too fast

1. For the beau-ty of the earth, For the beau-ty of the skies,
2. For the won-der of each hour, Of the day and of the night,

For the love which from our birth O - ver and a - round us lies,
Hill and vale, and tree and flower, Sun and moon and stars of light,

Lord of all, to thee we raise This our hymn of grate - ful praise.

Song of Month— Junior Sunday School

APRIL, 1952. "For the Beauty of the Earth," from the new Primary and Sunday School song book, *The Children Sing*, No. 25.

This song is taken from Solomon's Song, Chapter 2, verses 11-12. It is a delightful song for children in that it draws to their attention the beauties of the earth as spring approaches. At this time of year we should express a spirit of gratitude to our Heavenly Father.

The use of pictures is an effective way of introducing the song. Below are suggestions for teaching the song by rote:

1. The teacher sings the song through twice.

2. The teacher sings the first phrase with the exception of the last word which the children are to sing at the proper time. The word is *earth*.
3. Continue each phrase, having the children sing the last word in each phrase—*skies, birth, lies, raise, praise*.
4. The teacher sings the first phrase
5. The children sing the first phrase.
6. Continue steps four and five throughout all phrases of the song.
7. Sing the song in its entirety.
8. Sing the song through with piano or organ accompaniment.

—Florence S. Allen

served for the school or home. The story of Jesus and His birth is the one we want to emphasize in our Sunday Schools.

Treats should be kept to a minimum, as they tend to detract from the observance of our Sabbath day.

Verses that tell of the coming of spring

DAFFODILS

In spite of cold and chills
That usher in the early spring,
We have the daffodils.

—Japanese

THE following enrichment material may be used in any of the departments of the Junior Sunday School.

COLTS

Colts behind their mothers
Trot across the plain,
Rustling, zoro-zoro, like a lady's train.

—Japanese

WILLOWS IN THE SNOW

The willows hanging low,
Shake from their long and trailing skirts
The freshly fallen snow.

—Japanese

LAUGHING SONG

When the green woods laugh with
the voice of joy,
And the dimpling stream runs laugh-
ing by;
When the air does laugh with our
merry wit,
And the green hill laughs with the
noise of it;

When the meadows laugh with lively
green,
And the grasshopper laughs in the
merry sun,
When Mary and Susan and Emily
With their sweet round mouths sing
"Ha, Ha, Ha!"

When the painted birds laugh in the
shade,
When our table with cherries and
nuts is spread,
Come live and be merry, and join
with me,
To sing the sweet chorus of "Ha,
Ha, Ha!"

TWO ROADS

IN the morning, when you wake,
Two roads before you lie
For the day. Which will you take,
Since either you must try?

One's the road of selfishness,
And those who travel there
Cause others sorrow and distress
By tears and frowns they wear.

And one's the road of helpfulness,
And those who pass that way
Have cheery words and smiles to
bless
The ones they meet that day.
—Author unknown.

RICHES

THE man who loves beauty has
riches untold.
The rain is his silver, the sun is
his gold.
He gives more to life than a million-
aire can,
And he's richer than ever that for-
tunate man.

—R. M. McCann.

SNOWFLAKE

A flake of snow is very small;
It's lost to sight quite quickly.
But many flakes combined will fill
The roads and pathways thickly.
United we can face the world
Without distress or fuss.
A little less of you and me—
A little more of Us!

—Writer unknown

Verse of Happiness

THE LIGHT-HEARTED FAIRY

Oh, who is so merry, so merry,
heigh ho!
As the light-hearted fairy? high ho,
High ho!
He dances and sings
To the sound of his wings,
With a hey and a heigh and a ho!
His nectar he sips
From the primroses' lips
With a hey and a heigh and a ho!
Oh, who is so merry, so merry, heigh
ho!
As the light-hearted fairy? heigh ho!
Heigh ho!
The night is his noon
And his sun is the moon,
With a hey and a heigh and a ho!
—Author unknown

ANSWERED PRAYER

I cried aloud against my fate,
I scoffed at "answered prayer" . . .
Had I not prayed for days and days?
I forgot my little'st one was there,

Waiting with eager longing
Some comfort to bestow.
"Mama," she softly whispered,
"Sometimes God answers, No!"
—Hanna Moore Krammes.
(From Sunshine Magazine)

WELCOME

WELCOME is a lovely word—it
means so many things:
The warmth of human friendship,
and the pleasure that it brings;
True greetings of the kindly hearts
who share what they possess;
The cheery hearth, the cozy home,
and joy and happiness.
For hospitality does not depend upon
our store—

It's what we mean by "Welcome,"
when our friends are at the door.
—Patience Strong.

LIFE

LIFE is like a beautiful and wind-
ing lane, on either side bright
flowers, beautiful butterflies, and
tempting fruits, which we scarcely
pause to admire and taste, so eager
are we to hasten to whence we im-
agine will be more beautiful still.
But by degrees, as we advance, the
trees grow bleak, the flowers and
butterflies fail, and the fruits dis-
appear.

—George Augustus Sala,
English journalist.

EFFECTIVE PRESIDING

(Concluded from page 58.)

Some will say they cannot know all
their Sunday School members, and
certainly in the larger wards this may
be a fact. But they can learn to
know most of those who attend regu-
larly.

One principal of a large elemen-
tary school makes it part of her job
to know everyone of her 1200 pupils.
Within just a few weeks she can call
all of them by their first names. She
knows their parents and is acquaint-
ed with their various home condi-
tions. She attributes much of her
success as a school administrator to
her ability to know her pupils.

The ability to preside successfully
is one of the greatest talents a person
can have or can develop; and no
matter how much ability the presid-

ing officer may have, he can always
improve. It is well for officers to
visit other Sunday Schools and the
organizations where they can observe
the strong and weak points of others.

Chiefly, good presiding calls for a
keen, sympathetic understanding of
human nature and an abundance of
the Spirit of the Lord. These two
great gifts will lead the presiding
officer into a mastery of his task. The
rewards are too many to be enumer-
ated here; however, he will have,
first, a successful Sunday School;
second, he will turn out from his
school potential leaders who will
follow in his footsteps; and, finally,
he will have great joy in his work.

*The term "presiding officer" as used
in this article refers to those who have
been appointed to officiate in the Sunday
School and regulate and direct its affairs.

HOW TEACHERS CAN HELP THEIR PUPILS . . .

(Concluded from page 41.)

methods of teaching which make you
a good teacher. The purpose of eval-
uation is to find out what is right and
what is wrong; so, you can do more
and more of what is right, and less
and less of what is wrong.

Your Sunday School class can more
adequately supplement the religious
training Latter-day Saint children
get in their homes if you will (1) de-
velop a keen interest in your teach-
ing; (2) constantly increase your
qualifications for teaching; (3) al-
ways be a thoroughly prepared teach-
er; (4) evaluate your teaching; and
(5) profit from the findings of the
evaluation of your teaching. Always
be working and getting help to be a
better teacher.

HUMOR, WIT, AND WISDOM

POOR HUSBAND

Neighbor: I hear your wife was the life and soul of the party.

Husband: Well, yes, she was. You see, she was the only one there who could talk louder than the radio.

PARENTS' PROBLEM

"It's the little things that keep people awake at night," says a doctor. Especially those aged one day to eighteen years.

SO THERE!

Sign in a small restaurant: "If our steak is too tough for you, get out, this is no place for weaklings."

TROUBLES

An old gentleman, seeing a small boy having some trouble trying to get away with a very big apple, remarked, "Too much apple, isn't it, sonny?"

The small boy, his mouth full of apple, replied mushily, "No sir, Mister—not enough boy!"

FACTUAL FINDINGS

Conviction: What an employee has after he has found out what the boss thinks.—*Philnews*

Sympathy: One woman listening to another until she's heard all the details.—*Bennett Cerf, King Features Syndicate.*

Bachelors are men who have nobody to share the cares they'd have if they were married.—*Fifth Wheel*

Fad: Something that goes in one era and comes out the other.

The question of the hydrogen bomb is not what is right but what is left.—*Journeyman Barber.*

Pedestrian: A person who has his rights, the last ones.—*Outdoor Indiana*

Censor: a fellow who knows more than he thinks you ought to.—*Healthways*

Egotist: A guy who thinks he's smarter than you—but you know he isn't.—*Wall Street Journal*

The secret of being tiresome is to tell everything.
—*Voltaire.*

He that would live in peace and at ease, must not speak all he knows, nor judge all he sees.

—*Benjamin Franklin.*

FOOD FOR THOUGHT

The question is not whether you have failed, but whether you are content with failure.

The good thing about beginning at the bottom is that you always have something solid to go back to.

If we can't love our enemies, we can at least treat our friends a little kinder.

Neglect a personal grievance for forty-eight hours and it will die of starvation.

We are always complaining, that our days are few, and acting as though there would be no end to them.
—*Seneca.*

Money isn't the greatest thing in the world. Lots of people just like it the best.

One way for a man to keep his head above water is to keep out of expensive dives.—*Rod Brasfield, radio program.*

It appears that the radio has become merely an advertisement with knobs on it.

THE EARTH OF MY DREAMS

LET me do my work each day with joy and hope; and if the darkened hours of despair overcome me, may I not forget the strength that comforted me in the desolation of other times. May I still remember the bright hours which found me walking over the silent hills of my childhood, or dreaming on the margin of the quiet river, when a light glowed within me, and I promised my early God to have courage in the tempests of the changing years.

Spare me from the bitterness and the sharp passions of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such that shall keep me friendly with myself.

Lift my eyes from the earth, and let me not forget the uses of the stars. Forbid that I should judge others, lest I condemn myself. Let me not follow the clamor of the world, but walk calmly in my own path. Give me a few friends who will love me for what I am, and keep ever burning before my vagrant steps the kindly light of hope.

And though age and infirmity overtake me, and I come not within the reach of the earth of my dreams, teach me still to be thankful for life, and for time's olden memories that are good and sweet. And may the evening's twilight find me gentle still.

—*From an unknown source.*

COUNSEL FROM THE QUORUM OF THE TWELVE

THE SUNDAY SCHOOL'S RESPONSIBILITY*

President Joseph Fielding Smith

WE have in the Church the auxiliary organizations given by inspiration and commandment of the Lord. Chief among these organizations is the Desert Sunday School Union, which has accomplished a wonderful work in the past in training the members of the Church. Parents should avail themselves of the services of this great organization in the training of their children.

There are two vital things in this training of the children in the Church. First, to see that nothing but the fundamental and established doctrines are incorporated in the lessons. Second, that only those who are filled with the Spirit of the Lord and who have a testimony of the truth are called to teach the classes. The Lord has said: "And that which doth not edify is not of God, and is darkness. That which is of God is light; and he that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day." (Doctrine and Covenants 50:23-24.)

THE GREAT OBJECTIVE*

Elder John A. Widtsoe

THE vicious confusion of truth and human inferences from truth—facts and theories—has wrought much disaster in the world. It is a favorite tool of the evil one. In our Sunday Schools there must be strict conformity, of subject, text, and teaching, with the established and accepted principles of the gospel. This is imperative now; it may be more so in the coming day.

May the great objective of our Sunday Schools—to make Latter-day Saints—never be forgotten!

WHY THE SUNDAY SCHOOL*

Elder Joseph F. Merrill

REQUISITE to right living is a knowledge of how to live. It is the mission of the Sunday School to impart this knowledge, the value of which is at least equal, if not superior, to that of any other knowledge obtainable in mortality. Looked at in this way, the importance of the Sunday School to the Church and its members is very great. And this is true even though its youthful patrons come from fine Latter-day Saint homes where parents try to do their duty in the teaching and training of their children. It is especially true when the children come from homes where carelessness or indifference exists relative to living gospel standards.

MAKE IT A BELIEVING GENERATION*

Elder Albert E. Bowen

THE sorriest lack in this age is the lack of a fervent belief in eternal things. Unbelief, half belief, compromising belief with the consequent unrest and shopping about for something to give meaning to life are today the bane and plague of this troubled world.

Now I come to the topic suggested to me: "What the Sunday School Should Do for the Next Generation." My answer is in the title of this writing: "Make It a Believing Generation."

ESSENTIALS IN GOSPEL TEACHING*

Elder Harold B. Lee

DURING my childhood, the most impressive religious lessons I learned were from Sunday School classes. Very few Sunday School teachers, however, stand out today in my memory as having made a lasting contribution to my religious education. One of these, now white-haired and in her seventies, had a peculiar ability, so it seemed, to burn deep into my soul the lessons of Church history, morality, and gospel truth in such a way that today, nearly forty years later, I find myself still remembering and being guided by her lessons.

THE SUNDAY SCHOOL TODAY AND TOMORROW*

Elder Spencer W. Kimball

WITH the very favorable hour of the Sabbath and with attendance of the masses, the Sunday School has a most enviable position and the opportunity to do a superb work in molding, to the glory of God, the lives of His creatures, so important to Him.

The Sunday School of this generation and the next and the next must answer. Did you or did you not wield a powerful influence in the creating of Kingdom-builders for this life and for the eternities?

THE SUNDAY SCHOOL NOW AND THEN*

Elder Ezra Taft Benson

ALL of us today—young and old—have fond memories of Sunday School experiences. There comes vividly to my mind those boyhood days on the farm and Sunday School in "the old rock meetinghouse." Saturday preparations were meticulously made. All eleven children were to have baths; clothes, fully repaired and spotlessly clean, were laid out; ribbons were pressed; and food for the Sabbath was prepared. Then just before family prayer and retirement, parents or older children would review with the younger ones the Sunday School lessons or memory gems so that all parts would be well presented. . . .

THE SUNDAY SCHOOL AND SALVATION*

Elder Mark E. Petersen

THE Sunday School is certainly one of the most important organizations in the Church. It has one of the greatest opportunities in the Church, and with that opportunity it has a heavy responsibility. Opportunity and responsibility have always gone together, and in no place are they more closely related than in our great Sunday School organization.

What is its opportunity? Is it to help bring precious souls unto God. . . .

And what is the responsibility which relates to this great opportunity? It is that we recognize that souls can be saved only through the gospel of Christ. . . .

SCRIPTURES IN THE SUNDAY SCHOOL

Elder Matthew Cowley

THE Sunday Schools have come a long way in lesson instruction methods

since the days when "reading round" was the procedure followed in studying the lessons in Sunday School classes. . . .

Those of us who have long since graduated from the "reading round" Sunday School classes would do well to apply ourselves a little more diligently to the study of the standard works, to the end that we will not teach for doctrine the philosophies of men. In the Sunday School we should not only read about the scriptures but we should also avail ourselves of the great opportunity the Sunday School offers for the reading and study of the scriptures, for ". . . they are they which testify of me."

TEACH BY LIVING THE GOSPEL*

Elder Henry D. Moyle

TO accomplish our continued service in the Sunday Schools of the Church will require the most rigid adherence to the simple but fundamental principles of the gospel. We do not dare to depart therefrom if we are to establish in the hearts of our children a fundamental knowledge and a true testimony of the restored gospel of Jesus Christ.

THE INFLUENCE OF SUNDAY SCHOOL

Elder Delbert L. Stapley

THE Church Sunday Schools have the marvelous opportunity of building faith and testimony in its youth. The Sunday School enjoys the largest percentage of attendance of any people than any Church meeting; and therefore, has the opportunity to touch the lives of more people. Charged with teaching the gospel it wields great influence in building love for the principles of righteousness.

SPIRITUALITY IN THE SUNDAY SCHOOL

Elder Marion C. Romney

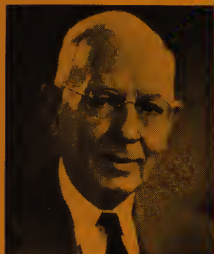
President Joseph F. Smith has said that leaders in the Church "should be men not easily discouraged, not without hope, and not given to forboding of all sorts of evils to come," that if they "sometimes feel the weight and anxiety of momentous times, they should be all the firmer and all the more resolute in those convictions which come from a God-fearing conscience and pure lives." It is a matter of the greatest importance," he concluded, "that the people be educated to appreciate and cultivate the bright side of life rather than to permit its darkness and shadows to hover over them."—*Gospel Doctrine*, p. 193.

What was said then is just as true today. The need for more spirituality among the youth and adults of the Church prompted the development of the 1952 Convention Theme, "Spiritual Rejuvenation Through Participation in Sunday School." The Sunday School promotes the spiritual development of its membership from infancy to maturity as each officer and teacher faithfully discharges the duties related to his or her particular calling. May they continue their outstanding service as they are motivated by the spirit of the Lord.

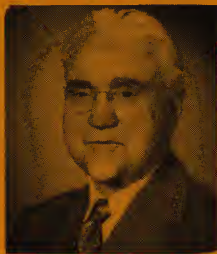
*These quotations were adapted from the April, 1949 Centennial issue of *The Instructor*.

THE COUNCIL OF THE TWELVE APOSTLES

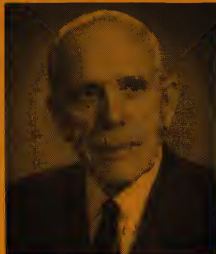
CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS



JOSEPH FIELDING SMITH



JOHN A. WIDTSOE



JOSEPH F. MERRILL



ALBERT E. BOWEN



HAROLD B. LEE



SPENCER W. KIMBALL



EZRA TAFT BENSON



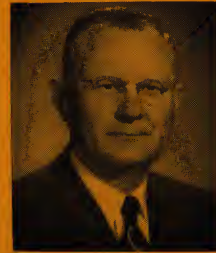
MARK E. PETERSEN



MATTHEW COWLEY



HENRY D. MOYLE



DELBERT L. STAPLEY



MARION G. ROMNEY

BEYOND THE "THIRTY-EIGHTH"

Up From Life

NUMBERS have made history in these United States. They have made history in other countries too.



Drawing by Goff Dowding

A NEED IS A PRIVILEGE

the Northwest territory up to the

In the same decade, 49 became an historic number. "Forty-niners" were gold seekers scurrying to California in 1849.

Franklin D. Roosevelt made four a memorable number through his precedent-breaking four terms as President.

As America and the world entered the second half of the Twentieth Century, another number became historic. It was 38. It referred to the thirty-eighth parallel in Korea, where troops of the United Nations went to war against Communist armies that had invaded South Korea across the thirty-eighth parallel from the north.

To the world, 38 became a number of history. For a time the thirty-eighth parallel became a line which United Nations troops, some thought, should not pass in pursuit of an invading enemy, even though there was the will and the skill to do so.

And there were those who wondered if the symbolism

But consider America, for example. Thirteen became an immortal number in the nation's dawning days, when thirteen struggling colonies fought their way to independence. Down through the 1840's, two numbers came into eminence: 54 and 40. "Fifty-four forty or fight" became a slogan when pioneer Americans wagoned into the tall timbers of the Pacific Northwest. They wanted to bring under the American eagle all

of the "thirty-eighth" did not extend into the world beyond embattled Korea.

There were employees, working for standardized wages, who did not seem to push themselves to the full measure of their ability. There seemed to be too many satisfied with mediocrity. At the turn of the mid-century, the world of sports was shocked to learn that even some college basketball stars had been paid to "hold back" in important games.

There were "thirty-eighth parallels" in places other than Korea, all right. And people hoped there were not too many of them.

To Latter-day Saint Sunday School teachers there is the challenge, the responsibility, and the blessing of encouraging class members to press beyond their own individual "thirty-eighth parallels" in everyday living. It is fundamental in our gospel doctrine to continue to progress—eternally. To Latter-day Saints it is a basic belief that all should keep reaching upward. Salvation is not a destination, but an eternal journey. Good Latter-day Saints yearn to achieve—in accomplishment, in learning, in selfless service to others, in purity, and in integrity.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man," are the recorded words of the Lord to Moses.* To the Sunday School teacher comes the privilege of assisting in the realization of that divine goal.

Teachers can help class members move upward by concretely encouraging them to live their lessons during the week. A lesson on the Good Samaritan can be organized into action by members of the class shoveling snow or grooming yards for ward or branch widows who need help. A lesson on missionary work could be activated by class members' writing letters to missionaries in the field. One Sunday School teacher in a little Nevada town invited class members to gather at her home each Sunday at an appointed time so they together could attend Sacrament Meeting.

The world needs more men and women who will continually strike out beyond the "thirty-eighth parallel" of mediocre living. And in that need is a glorious opportunity for the Latter-day Saint Sunday School teacher.

—Wendell J. Ashton

*Pearl of Great Price, Moses 1:39.